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THE SCOURGE OF AFRICA.

BY REV. JAMES JOHNSTON, BOLTON, LANCASHIRE, ENGLAND.

Quite recently a contributor to the leading British newspaper endeavored to show that the Arab in Africa was a maligned person, who was far from being the slave marauder which he had been so often protrayed. Readers of the article would be induced to suppose that the Arab's "hand" in slave dealing was either a thing of the past or much exaggerated. That both of these suppositions are false there is conclusive evidence to demonstrate. It is freely and sorrowfully admitted that the native races in many parts of the Dark Continent prey upon their fellow-Africans, and are frequently as brutal as the Arabs in their deeds of bloodshed. But in nowise can or shall this screen the Arab, the arch slave-hunter in every quarter of Africa; and although slavery is doomed, please God, in this generation, the Arab at the present hour, roused by the encroachments of European explorers and commercial enterprise, is showing a revival of savage energy throughout Central Africa in the perpetration of atrocious crimes against humanity and a huge sin before God. Let a survey of his tracks be taken.

In North Africa the slave trade shows little diminution. As a base of operations Tripoli has an unenviable name. From that province young Arabs, as of old, make it their ambition to go on the grand tour of twelve hundred miles southward to Kuka, west of Lake Tchad, to exchange the products of semi-civilization for ivory, skins, ostrich feathers, and especially slaves. Their caravan either returns along the same route to Murzuk, where the slaves are distributed over the Northwestern States, or an east-northerly route is chosen *viâ* Baghirmi, through Wadai, the rival State to Bornu, Abeschr, Ogila, terminating at Benghazi, in the north, on the Mediterranean coast. Though a British consul is stationed here, the slaves are unaware or afraid of exercising their right to claim liberty. This path, said a missionary, lately returned from the mission field of Tripoli, to the writer, may be traced for hundreds of miles by the white, rotting bones of slaves, the victims of thirst and slaughter. Their awful suffering on these forced marches, chained and heavily laden, is hidden entirely from

the eye of the civilized world. Turning to the northeast of Africa, there is a comparatively open seaboard, in spite of blockade precautions, between Tajurah Bay and Cape Guardafui, whence a regular debarkation of slaves is in full swing. Emanating from the African coast *viâ* Southern Arabia and the Persian Gulf eastward, the Indian papers say that "unabated vigor" characterizes the slave traffic. Major Talbot has just stated that "many of the Omani boats fly the French flag and carry French papers, under cover of which they are able to practise their trade in slaves with impunity." The news is welcome that various suggestions are being considered by the residents and governors for the purpose of stopping effectually the abominable traffic.

Within French protectorates in the extreme Western Soudan the slave curse reigns. In a current volume, "Du Niger au Golfe de Guinée," recounting exhaustive geographical research, the author, Captain Binger, describes an extensive and fertile country, "often depopulated and devastated by war and slave-raiding." More terrible records of the pursuit and capture of slaves are furnished in another contemporary work, by Dr. Wilhelm Junker. Over an enormous tract of country, having Meshra-el-Rek on the north and the Welle-Makua to the south, peopled by the Niam-Niams, the Mongbuttus, A-Madi, and smaller tribes, native raids are prevalent, while all the races are preyed upon by the "Arabs," who gained a footing in the country at the time of the now defunct Egyptian rule. Since the King of the Mongbuttus was assassinated, disorganization and slavery exist over the whole region watered by the western feeders of the Nile, intensified by Arab sway and the tremendous advancing tide of Mohammedans from North Africa. It is very disappointing that Dr. Junker, whose services to geography, and particularly ethnology, are appreciated, should countenance a modified form of slavery, compulsory labor, and the administration of the *courbash* to promote the development of the African in regard of work and civilization. Possibly familiarity with Russian methods of government or contact with barbarous cruelties has suggested this kind of reformation. Of course other travellers advocate what the German paper, the *Reichsanzeiger*, urges to be in harmony with the "social and domestic conditions" in Africa. Such a procedure will have to reckon with the enlightened conscience of Europe and the United States! Again and again distinguished men have said that in the principal slave provinces free labor never has had a rational trial, because slave customs have prevailed from time immemorial. Humane methods of redeeming the negro *are* feasible. In some measure this has been shown in the diamond mines of South Africa, in the British West Coast colonies, in the coffee plantations south of Lake Nyassa, on the Shiré highlands, and, notably at Blantyre, in the erection of the finest ecclesiastical edifice between Egypt and the Cape, which the natives have built voluntarily for wages, under the direction of white men. Testimony likewise to this effect comes from such African experts as Mr. Stanley and Sir

Francis de Winton, who assert that a settled form of government, based on European principles, can be established, to which the natives in thousands, and millions even, will be easily amenable when their respect and confidence have been won by just treatment. Combated by the resources of a beneficent civilization and permeated by Christianity, the horrors of slavery will be most speedily checked and extinguished.

But whatever plan is proposed for slave abolition, it is imperative that the attention of the nations should be fixed on the slaughter roll in the Dark Continent. By the nobly organized African Association at Cologne, revelations of a dreadful character, scarcely paralleled in recent times, were published last December. That the atrocities now disclosed occurred upward of a year ago is a proof of the backwardness of civilization in Africa, and the need of communication and opening up of the country. The shocking details brought to light at Cologne are copied from the diaries of German missionaries stationed in the vicinity of Lake Tanganyika, the authority of which is fully verified.

When it was learned, on November 19th, 1890, at the German mission station that a notorious slave hunter named Makatubo had arrived with about two thousand slaves at Kirando, two days' journey south of Karema —within the German "sphere of influence"—Father Dromaux left at once to rescue, if possible, some of the prisoners. Nine days later he returned with sixty-one—bought and liberated. Many of their companions had died of hunger at Kirando, and a large number could not long survive. From the ransomed slaves and followers of the expedition the missionary had appalling accounts of the cruelties inflicted and fearful slaughters by the wild hordes of Makatubo in Marunju and Kizabi. The diary states :

"When Makatubo set out on his march back he wished to get rid of all those who might have impeded the march ; and at Lusuko, therefore, he had a great number of captives—old women and little children—drowned. The caravan was now to advance with greater haste ; but a large number of captives who were completely exhausted formed a fresh hindrance. Massacres, of which one can form no idea in Europe, followed. A Mgwana who belonged to the expedition assured us that daily ten, twenty, thirty, and even fifty were killed. In spite of this, about two thousand captured slaves arrived at Kirando."

"The last pathetic fact makes it plain," says the London *Daily News*, in commenting on this shocking waste of human life, "that the slaves perish by blows, by hardship, by starvation, and by the most devilish cruelty in every form ;" proving, too, that while thousands reach the slave markets, a greater proportion die on the journey thither from the villages sacked. The British Commissioner in Central Africa, Mr. H. H. Johnston, observes that "not perhaps a tithe of the captured slaves live to reach the slave market ;" corroborated by Dr. Junker, with the remark that for every native captured ten are slain. Humanity in Africa is, indeed, of small value.

These harrowing statements are confirmed in letters from the mission

station of Mpala, the missionary adding, respecting Captain Joubert, whose civilizing rule extends three days' journey from the station, that he "sent for fifty of our people to support him in defence of his station against Arabian slave hunters. They caught hundreds of slaves, and have killed a very great number and burned their villages." A further confirmation has arrived, of date January 9th, 1891, from Father Josset, of Karema, regarding Makatubo's return from his last slaving expedition with "no less than two thousand slaves of every age and sex." He thus continues :

"They were chained together in groups of twenty to twenty-five, and looked like living skeletons. As there was a great scarcity of food in Kirando, they were forced to dig up and eat wild roots which wild animals refused to touch. Wasted away by hunger, fever, and dysentery, they were sheltered in huts which afforded no protection whatever against the weather. Father Dromaux told the writer that he had seen prisoners in a roofless hut ; while next to it their masters' goats had a roof over their heads. Every morning corpses were dragged out of each hut and thrown to the hyenas. During the long march through Marunju, when a slave was too exhausted to follow the caravan, they killed him with cudgels."

In such grim fashion proceeds the recital of wrongs against a long-injured Africa, and now the question will be asked, and persistently be asked, "Is Germany, in whose 'sphere of influence' these infamies are being enacted, allowing them through inadvertence, or is she incapable of stopping them ?" For the nations which have given their adhesion to the Treaty of Brussels adequate provision is made both for the prevention of slave marauding and the interception of slave caravans, and also of the strict examination of these at their inland destinations and on the coast routes.

From this ghastly picture one turns with feelings of intense gratitude to the telegrams forwarded at the end of December, 1891, and early the month following, announcing that the Commissioner of British Central Africa, Mr. H. H. Johnston, and Captain Maguire, in Nyassaland, have been delivering what appear like final blows to the iniquitous slave traffic in that region. For months and years the letters of Dr. Laws, Dr. Kerr Cross, Bishop Smythies, Archdeacon Maples, and the Rev. W. P. Johnson have supplied terrible revelations of the scenes which they witnessed east and west of Lake Nyassa, which consequently invests the current news with special interest. The two British officers and their forces surprised in October last a slave-trading caravan from Lindi buying slaves at Oponda's, on the Upper Shiré. As the traders refused to free the slaves the town of Mponda was stormed and captured, one hundred and three slaves released, and Oponda compelled to send the slave-traders out of his country, and to agree to the entire abolition of slavery in his dominions. This success was followed up by active measures against other slave-dealers, and after severe struggles, in which the assailants had most remarkable escapes, some one hundred and sixty-three slaves were freed, making two hundred and sixty-nine free in all. As the raiders in question had come from Kilwa, Kivinge, and Lindi only in July last, and knew of the prohibition of slavery, they

were tried and sentenced to various terms of imprisonment. Arriving at Makanjira's, at the end of October, in chase of a third slave-raiding caravan, their steamer was fired on by the attacked, who vigorously defended their town. After two days' fighting capitulation was made by the chiefs and agreements signed. From this point the expedition sailed to the opposite side of Nyassa, where a number of slave-raiding chiefs agreed to abandon slavery and to release their newly caught slaves. The chief of the slave-hunting Yaos, of whose doings Livingstone used to write heart-rending letters, was made to pay a heavy indemnity. It ought to be mentioned that the Commissioner had valuable co-operation in his movements on the lake from the African Lakes Company's steamer, the *Domira*, identified with the transit of goods, etc., belonging to the Livingstonia Mission. All this unexpected intelligence of the overthrow of slave strongholds is a sign that a brighter day is dawning at least on the leafy shores of Lake Nyassa, where henceforth freedom's flag will wave.

Toward the extinction of the slave trade, which the English statesman Pitt declared to be "the greatest practical evil that ever afflicted the human race," there are in several directions encouraging indications. Even European powers are more sympathetic, and at length the Brussels Anti-Slavery Convention, for which Lord Vivian, the late British Minister at Brussels, rendered invaluable aid, will shortly come into operation. Very recently a number of influential English philanthropists had in London a conference with leading natives of West Africa upon the best means of circulating information respecting the progress of West African affairs, and of other parts of Africa, and also the widening of English sympathy with the native races and the protection of their rights.

That a protracted crusade lies before the friends of the negro in Africa is admitted, and were it not that one half of Christendom lacks imagination, the miseries of the slave would not be greatly prolonged. Nevertheless, manifold agencies are in league against this gigantic iniquity ; and what was said of Wilberforce, that he had shared in "the most glorious battle that ever was fought by any human being," may become the honor and the crown of the humblest worker in every land prepared to serve on behalf of the complete emancipation of Afric's dusky race.

The Episcopal Church in England has 34 bishops and 24,090 other clergymen ; in the United States, 61 bishops and 3800 clergymen ; in Ireland, 13 bishops and 1807 other clergymen, and in Canada, 24 bishops and 1300 other clergymen ; in Asia, 13 bishops and 713 other clergymen ; in Africa, 13 bishops and 350 other clergymen ; in Australia, 21 bishops and 269 other clergymen, and in Scotland, 17 bishops and 280 other clergymen ; in scattered dioceses 9 bishops and 120 clergymen—a grand total of 189 bishops and 32,729 other clergymen. This is certainly a strong array of working force ; with increased devotion to Christ, its evangelical power would be vastly multiplied.

THE GREAT CALL OF GOD TO HIS CHURCH.

BY THE EDITOR-IN-CHIEF.

We have sought with increasing diligence to find by searching what is God's plan or purpose concerning the Church and the world. Certain we are, at least, of this, that He wills the largest and promptest proclamation of the Gospel, the presence of witnessing believers and a witnessing Church everywhere, even to the uttermost part of the earth. Beyond this we are sure of nothing save this, that His Word will not return to Him void, and that our labor will not be in vain in the Lord.

To all believers the Divine command is, that they outgrow babyhood, cease to be mere objects of care, and become care-takers ; and enter into that Divine plan which takes in the whole Church, the whole world, and the whole age. We must be satisfied with the hope that has its anchorage in Scripture promises, do our duty, and leave results with God ; undertake a world's evangelization, and not be disheartened if we find that to the end of the age there is only an outgathering of the elect Church, and that, as in the apostolic age, some believe the things which are spoken, and some believe not. The stress of the command of Christ lies on *occupation, evangelization.* A loyal servant or soldier simply obeys implicitly orders which are explicitly given. Here are our "marching orders ;" and to follow them is to win what is better even than apparent victory—the approval of Him who will say, "WELL DONE, good and faithful servant."

Now, of the things which we have spoken this is the sum : Every saved soul is called to be a herald and a witness ; and we are to aim at nothing less than this : to make every *nation* and every *creature* in every nation *acquainted* with the Gospel tidings. This is the first and ever-present duty of the Church ; it is the heart of the whole missionary plan. God will give us souls as our hire and crown ; large results in conversion of individuals, and the transformation of whole communities will follow, as they always have followed, a godly testimony. But we are not to *wait for results ;* we are to regard our duty as never done, while any region beyond is without the Gospel. Let all men have a *hearing* of the Gospel at least ; then when *evangelization* is world-wide, we may bend our energies to deepening the impression which a first hearing of the Gospel has made. But, again, let it peal out as with a voice of thunder, to be heard wherever there are believers ; the first need of the world is to hear the Gospel, and the first duty of the Church is to go everywhere and tell every human being of Christ, the world's Saviour. To stop or linger anywhere, even to *repeat* the rejected message, so long as there are souls beyond that have never heard it, is at least unjust to those who are still in absolute darkness. Instead of creating a few centres of intense light, God would have us scatter the lamps until all darkness is at least relieved, if not removed. And if to any reader it appears that this is emphasizing a distinction that is of little

consequence, let such an one stop a moment and consider what would be the result if our Lord's plan were followed. There are, we will say, about forty million members of Protestant churches, and at least eight hundred millions yet in *entire ignorance* of the Gospel. Let us suppose that the whole Church, under some mighty baptism of fire, should undertake to bear the Gospel message to every living soul at once. If every Protestant believer could so be brought into active participation in this work as to be the means of reaching *twenty of these souls*, now without the Gospel, the work would be done. All cannot *go*, but all can *send*. Let us suppose, again, that Protestant churches should *send* out *one* missionary teacher for every *four hundred* communicants, we should have a missionary force of *one hundred thousand;* and by distributing this force in the entire field, each teacher would have to reach but eight thousand souls in order to evangelize the world. Allowing twenty years for that work, each laborer would have to reach but four hundred of the unevangelized each year.

We must push this work as we never have done ; let men call us fools, fanatics, madmen ; we can afford to bear it for the sake of doing the will of God. When Judson had buried himself in Burma, and ten years' work could show but eighteen converts, he was asked, "What of the prospect?" His heroic answer was, "Bright as the promises of God." When John Wesley proposed to go to Georgia as a missionary to the Indians, an unbeliever ridiculed him. "What is this? Are you one of the knights errant? How, pray, got you this Quixotism into *your* head? You want nothing, have a good provision for life, and a prospect of preferment ; and must you leave all this to fight windmills—to convert American savages?"

Wesley calmly replied : "If the Bible be not true, I am as a very fool and madman as you can conceive ; but if the Bible is of God, I am sober-minded. For He has declared, 'There is no man who hath left house, or friends, or brethren for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.'"

With such heroic missionaries as Adoniram Judson and John Wesley we are content to follow our Lord's leading without regard to apparent results. The command is plain : "Go ye also into the vineyard ;" and the promise is sufficient : "Whatsoever is right, that shall ye receive." God is a liberal rewarder, and He always exceeds His own promise. That workman is surest of blessing who does his Lord's work without the misgivings of unbelief or the exactions of a carnal spirit. The path of the missionary is the way to Calvary, but beyond the cross shines the crown.

In a circular from Staunton, Va., "it is proposed to find two million Christians in the United States willing to give one dollar, in advance per month for ten years, praying that God will raise up preachers and teachers and physicians to carry His Gospel to the heathen, and so to bless their labors and our gifts that the native converts shall be able thereafter to carry on the work through their home missions without additional help from foreign lands."

CASUISTRY OF BUDDHISM.

BY REV. GEORGE L. MASON, GRANVILLE, O.

[This paper is designed by the author as an important addition to a former article.—EDITOR.]

In the article "Buddhism and Romanism," in the September, 1891, number of the REVIEW, Buddhism was said to be without any authorized system of casuistry by which vices are explained away. But if there is no authorized system of casuistry, certainly the spirit of Jesuitism pervades the moral writings of the Buddhists of Ceylon, as translated by Spence Hardy in his "Manual of Buddhism." In that very keen critique, which every missionary in the far East should read, "Edwin Arnold as Poetizer and as Paganizer," Professor W. C. Wilkinson quotes at length from Hardy. Many of the evasions and excuses framed by Buddhists for the evil-doer anticipate the very subterfuges planned by Roman Catholic moralists many centuries later. For example: "When a command is given to take the life of a particular person, and that person is killed, it is murder; but if another person be killed instead, it is not murder." This sounds quite like Liguori, the highest ethical authority of Romanism, who maintains that "he who kills A, meaning to kill B, is not bound to make compensation, because the homicide is casual and inadvertent as regards B;" and that if a man intends to burn the house of an enemy and by mistake burns that of a friend, the incendiarism is a very light offence. When time, place, method, and various circumstances must all be just as the evil-doer *intended* or else his act is not a crime, there will be plenty of loopholes through which the Buddhist or Romanist criminal may disappear.

Says Professor Wilkinson: "Christian morality at least does not confuse itself, defeat itself, first with absurd exaggerations and then with absurd extenuations of requirement, or perhaps with subtle qualifying clauses." But this is the Buddhist method. Among four things necessary to constitute a lie, "*there must be the discovery by the person deceived that what has been told him is not true.*" That is to say, it is not a lie unless you are found out! Authorized Roman Catholic teachers make similar terms for the expert liar. When a crime is "altogether hidden"—that is, known only to the criminal and one witness—the witness is not merely permitted, but is actually bound to say that the accused did not commit it (Liguori, Theologia Moralis, iv. 152 sq.). This low ethical aim—not to prevent sin, but to prevent its discovery—appears also in the discussion of theft. If one steals fifty dollars at one time it is "a grave sin," for it might be discovered; but if at many different times one steals small sums, amounting to fifty dollars in all, each single theft is "a light sin" (Theologia Moralis, iv. 54).

The more one studies Buddhism and Romanism, the more he sees the mongrel character of each system, each containing many elements in common, whose origin can be fairly traced only to the father of lies.

AFRICAN THEOLOGY; OR, THE ZULU'S CREED, AS SEEN IN HIS FOLK-LORE.

BY REV. LEWIS GROUT, WEST BRATTLEBORO, VT.

If any new encouragement or incentive to mission work among the Zulus were needed, it would seem it should be found in their earnest yet futile study for all the ages to find the light without the Bible. Their religious speculations, theories, notions, erroneous and absurd as they often are, indicate thoughtful minds and an eager desire to solve the many physical, providential, and spiritual problems with which, like other heathen, they have ever been solemnly confronted.

The Zulus constitute a large element in the Bantu race, a race that is only just now beginning to be known in its fulness and importance. It extends from the Orange River to about the fifth degree of north latitude, and numbers about fifty millions of people. The language spoken by this widely extended African family is virtually one, though among the different tribes there is much dialectic variety. Doubtless the best, most perfect representative of the family in respect to speech is the Zulu; and the same seems to be true also of their folk-lore, of which till late little or nothing has been known. In the extended specimens of this language, which the writer gathered some years ago from the lips of their more intelligent men, as they had no books from which to prepare a Zulu grammar, were included many of the myths, legends, fairy tales, and songs of this people. Similar collections were afterward made by Dr. Callaway, to whom the writer is here glad to acknowledge much indebtedness for aid in these studies. The number of what may be called Zulu legends and fairy tales seems almost without limit. Like other people in the midst of their development, the Zulus have ever been greatly delighted with excursions into the realms of myth and fancy. To them all things in nature are peopled with spirits of one kind or another. Wizards and witches, giants and dwarfs, are found everywhere. Their mythical stories, legends, traditions concerning the origin of men and things, their notions concerning the cause and cure of evil, the reason why men die, their ideas concerning the spirit land, or the realm to which the departed have gone, their objects and modes of worship—all testify to the vigor of their imagination and the earnestness of their bewildered efforts to solve the mysteries of life.

From some of their traditions we learn how their ancestors believed that not the dry land of earth alone, but the waters also, and the heavens above, are the abode of manlike inhabitants; while other traditions tell how their friends and all who have departed this life are occupying a subterranean region, and still engaged in cares and labors not unlike those they had here on earth. A mere outline of one story on this point is that, once on a time, Umkachana rose in the morning, he and his dogs, to go a-hunting. Presently they started a buck, which the dogs drove till it

went and entered a cavern. Then in went the dogs and he too. On and on he went till he came to where the underground people dwelt, and there met with some of his old friends ; but they charged him to return and go home. So he returned and reported to his friends at home where he had been and what he had seen. And now his friends at home, who had been wondering where he had gone, asked him : " Is it really so, that you saw men like us there in the underground region ?" And he said, " Yes," and went on to give the names of some of them, and told how they had sent him back.

In another legend we have the story of another visit to those who dwell below, more minute and extended, which begins with telling how a man started out one morning, in the dew, to follow the trail of a porcupine that had wasted his garden. Being much excited, angry because of the loss he had suffered, when he came to the hole into which the porcupine had entered, he rushed in, saying, " I will go till I find it and kill it." Weapons in hand, yet without his dog, on and on he went. At first it was dark ; but when his eyes had got used to it he could see very well. At length he came to a pool, which he passed with some difficulty by the edge, and went on. When night came he lay down and slept till morning, then woke and went on, never doubting that if he persevered he would succeed and be satisfied. At length he came to a river, which he crossed, and continued his journey till, finally, he saw it began to grow light in front. Presently he began to hear dogs baying and children crying. Passing on, he came to a village, and saw smoke rising, and said : " Hau ! what place is this ? I must have come to a settlement." Whereupon he returned, walking backward, returning upon his path, and saying : " Let me not go to these people, for I do not know them ; perhaps they will kill me." So he fled, and went, day and night, recrossing the river and the pool he had crossed on his way inward, till finally he came out of the hole he had at first entered. And now he is greatly astonished to find that all things at the place where he has been are like to those here above—mountains, precipices, rivers and all. On going home, his appearance was an occasion of great surprise. His wife smote her hands together and cried. His neighbors rushed in and wondered, and again they shouted the funeral dirge. The woman said, " I have buried your kilt, pillow, dishes—everything that belonged to you save your mat and your blanket, and these I have burned, supposing you were dead." So he told them how he had been on a long journey to the " *Abapansi*," subterraneans, or *those who dwell below*—what he saw there, and why he came back.

These fanciful imaginings of the untutored Zulus remind us of the more studied productions of Virgil and Dante. They may not be so poetic or classical, but for a natural, truthful correspondence with their surroundings, mode of life, or mental and moral condition, it is not easy to see wherein the former would suffer in being compared with the latter. Dr. Callaway's suggestion is at least plausible, if not probable, that here, in

these and other Zulu tales of a like character, we find the relics of an old belief, clothed after a new fashion—a belief having a common origin, probably, with that which, in other countries whose inhabitants have been in different circumstances and had a different development, has formed the basis of more exact theologies or of such fanciful tales as the Arabian Nights' "Jullanar of the Sea," Fouqué's "Undine," or Longfellow's "Song of Hiawatha."

The folk-lore of the Zulus, their myths and legends respecting the source or orgin of men, animals, and other earthly objects, are numerous and original, and yet in some cases not wholly unlike what we find in other lands and races. Ask them in respect to the origin of man, as in the question, "Who made man? Whence came the race?" and the sum of their usual answer is, "They burst from a reed," or, as some render it, "They broke off from a reed," as a shoot from a stem, or a bulb from a parent bulb. Bursting into life in this way, as the story goes, the first human pair, *Unkulunkulu* (the great-great one) and *Umvelinquangi* (the first comer), walked along the fields, fell in with grain, ate it, multiplied, and peopled the earth. Another legend makes Unkulunkulu himself the first man and great author of all. Having himself broken off or sprung into being, as the story goes, he broke off the rest. "He it was that made the first people, the ancients of long ago. These begat others, and these others, and these others. And so it is that we have heard about the origin of men, generations, and nations. It was our ancestors who told us." Still another legend, or another form of the foregoing, is that men sprung originally from a rock, which Unkulunkulu split, and they came out. In this we are reminded of the simile which the prophet used in his address to the Jews: "Look to the rock whence ye are hewn . . . look unto Abraham your father."

As to the difference in color, an old man said: "When I was a little child, I heard from the old men of my boyhood that there were at first two mothers, one of whom gave birth to a white man, the other to a black. But how or where this happened we of to-day have no knowledge. When we were children, we, the offspring of the men of old, we were not like those of the present time, who worry themselves with finding out knowledge. For our parts, we used not to question a great man; when he told us a tale we used just to listen. We now see how and why we ought to have inquired, but did not because of our great simplicity and respect for age."

One of their legends would seem to have had its origin in some shadowy idea of the scriptural account of the first and second Adam. The sum of it is that there were two Unkulunkulus, one from beneath, the other from above. He from above came in a fog, and was altogether white. When the people saw him they were afraid; but he said: "Why do ye fear, since I too am a man?" They say cattle were slaughtered for him at the place of his advent; but he did not eat of these; he ate only of that which

he brought with him. After a long stay on earth he disappeared in another fog, and they saw him no more.

Some of their legends give the order in which men, animals, and all things came into being. They say, "We black men had the same origin as you white. All came from out of the earth—we, the blacks, first, and after that the whites. But we did not bring much with us—only a few cattle, a little corn, spears, picks, fire to cook with, potter's clay, and just wisdom enough to help ourselves when we are hungry, and to know the time of digging, so as not to die of famine. And yet we thought we had all things, were wise, and that there was nothing which we did not know. But when the white men made their appearance wearing fine clothes, able to perform wonders, driving big teams, and bringing with them every kind of goods in great abundance, we saw how verily we black people came forth without a single thing, utterly destitute because we came first and in a hurry, while the white people waited for all things, and delayed that they might scrape out the last bit of wisdom. And then as to the order in which men and things made their first appearance, we used to hear it said by our fathers, they too having heard it from others, that the first to come into being was a man, next a woman, then a cow, then a dog, then all the little animals, then elephants—all in pairs—then corn." This part of the untutored African's story reminds us of some of Milton's words :

> "The earth obeyed, and straight,
> Opening her fertile womb, teemed at a birth
> Innumerous living creatures, perfect forms,
> Limbed and full grown."

And so the sacred Scriptures, where we are told that God said : "Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind ; and it was so." Nor is it otherwise than natural, and in a sense correct "to refer the origin of all things secondarily to the earth ; since from this it is that the elements of the material organism of all living things are derived."

In our day we hear not a little about the development of one species from another, as of man from the ape ; but the Zulus have a legend which makes the transmutation go the other way, so that man is not an elevated ape, but the ape a degenerated man. The story is, that the chieftain of a certain idle tribe, too lazy to grow their own food, told his people to pack up, take their picks and all, and follow him far away into the wilderness. So they took their effects—picks, pick-handles, and other things—binding these handles, withal, upon their backs. And so it was that in some way —we know not just how—these handles became caudal appendages ; hair made its appearance on their bodies ; their foreheads became overhanging ; and so they became apes, went to the precipices, and had their abode among the rocks. A Mussulman legend is to the same effect. It says that on one of Soliman's trips from Jerusalem to Mareb he passed through a valley inhabited by apes which dressed and lived like men, at which he

was greatly astonished. But upon inquiring as to their origin and their many points of likeness to men, he was told that they were descended from men, being the remnant of a Jewish community which, notwithstanding all admonition, continued to break the Sabbath until Allah cursed them and turned them into apes.

Another Zulu legend hints, like the former, at the folly of idleness, by explaining how it came about that the monkey has such a long tail, while the rabbit has almost none at all. "Long ago," as the story goes, "a certain king sent for all the animals to come and receive their tails. Now the day on which these were to be distributed being cloudy and wet, the rabbit, not liking to go out in the rain, called to the monkey as he was passing by, and said, 'See here, my good neighbor; when you get your tail, will you please ask for mine and bring it to me?' The monkey said he would; but on his way home he managed to join the rabbit's tail to his own, saying, 'If he is too lazy to go himself for what he wants, I shall not encourage his idleness by waiting on him; he may go without his tail.' So the monkey has a long tail, and the rabbit scarcely any at all." Hence the common saying among the Zulus: "Remember the rabbit; and if you want anything done, and done well, do it yourself; and not trust to others."

Having noticed several Zulu legends concerning the origin of man, we close with one concerning his end, or why he dies. The sum of it is that "Unkulunkulu sent a chameleon, saying, 'Go and say, "Let not men die."' The chameleon went, went slowly, loitered by the way, and stopped to eat the fruit of the *Ukwebezane*, a kind of mulberry. Then at length the Great Being sent the quick-running lizard, saying, 'Go and say, "Let men die."' So the lizard ran; and when he had arrived he said, 'I have to come to say, "Let men die."' Then the chameleon came and said, 'I have come to say, "Let not men die."' But to this the people said, 'Oh, we have already received the lizard's word, by which it is settled that men must die!'" This tradition would seem to have had its origin in the scriptural account, to which Milton refers when he sings:

> "Of man's first disobedience and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe."

And so it is that both of the above-named animals are looked upon by the Zulus much as the serpent is by many in Christian lands. Both are hated, hunted, and often killed; both are charged with having been the cause of men's dying—the one from having been so slow, the other from having been so quick.

But no complete idea of the Zulu's creed can be had without a brief notice of the object and mode of his worship. In his way the Zulu is one of the most religious of all people. He has, naturally, a broad, deep, religious susceptibility. The Great-great One, as we have seen, is his

Maker, the Author of the race to which he belongs ; but the object of his worship, the divinity that has power over his destiny, is the shades of the dead—the *amaḥlozi*, or *amatonga*, the departed spirits of his kindred and of the great ones of his race. For a Bible, a prophet, and a priest he goes to the *inyanga*, a fellow-man well versed in Delphic art. He admits that he is a sinner, believes in prayer and in the need of an atoning sacrifice ; that "without the shedding of blood there can be no remission."

When som ecalamity, as sickness, comes upon him, he goes or sends a deputation with a cow or other present to the *inyanga*, to learn the cause and cure of his sufferings. After much inquiring of the shades, he is told that they are offended at his neglect ; it is long since he has made an offering of any animal to them ; and now, if he will recover, he must slaughter that best cow of his for them. He accepts the answer, admits his negligence, says his prayers, brings out his spear and cow, gives her a stab in the side, and if she shows signs of distress, he says, "Yes, that is good ; just what an animal for the gods ought to show ; let her cry and drive away the evil." He then sprinkles the blood and gall upon his person and premises, puts the beef away in a hut by itself, and in the morning professes to believe that the divinities have been there, had a taste of the blood and beef, and been satisfied. And now his hungry neighbors gather at his kraal, bring out the beef, roast and consume it, pronounce the sacrifice a good one, and express the hope that the sick man may soon be well and out again. If so, that priest is praised ; if not, he is denounced and called a fraud ; and the sick man, resorting to another, goes through the same process again, and perhaps yet again, till finally either health or death ensues.

Another somewhat noted article in the Zulu's creed—the last we name —is his belief that departed spirits sometimes come back and appear to men for a time on earth, especially to their kindred and friends, in the garb of a snake. Hence it is that reptiles of this kind are always looked upon with a kind of sacred awe, and never in any way harmed, lest some great calamity befall those who maltreat them. When questioned on these points, and especially as to whether they really worship the snake, the Zulu says : "No ; what we believe is, that we are mortal ; that between us and the spirits of the departed —the *amatonga*—there is a broad chasm ; and that the *amatonga* are of two kinds—some good, some evil. Those of our families which have an interest in our welfare are able to take on the appearance of a snake, and by that means not only form a link between us and the world of spirits, but in this guise of a snake they are permitted to watch over us. We do not believe in the snake as a snake, but in the *amatonga*, the spirit or spirits which the snake represents."

From these few specimens of the Zulus' folk-lore stories, and a comparison of these with the like stories of other races and nations, we are impressed, for one thing, with the manner in which they help to show the common brotherhood of men. We see this in the common faith of all in

some superior power or divinity, to which all are subject, and on which all are dependent. We see this common brotherhood in the general interest which all take in the great problems of life, such as the origin and end of man, the cause and cure of evil, and in the general belief which all have in another life.

These folk-lore stories help also to show the great value of the light which the Bible throws upon all these problems, and, indeed, upon every question that we really need to have solved for us in the present state. We see, too, what cause we have for gratitude that our lot has fallen to us under the hallowed teachings and influence of the Gospel of Christ, and what obligation we are under to help extend a knowledge of these great blessings to those who grope and suffer for the want of them.

THE LAST OF THE COMBERS.

Six Lives Sacrificed.

The death of Rev. Percy E. Comber from the terrible African fever terminates a pathetic episode in the history of the Congo Mission. Three brothers, one sister, and two wives—six in all—bearing a name ever to be honored and revered, have now found a grave beneath the palms. We question whether a similar example of family devotion to the missionary enterprise can be found in the entire annals of the Christian Church. In the beginning of the year 1878 Thomas, the eldest brother, left Cameroons with Mr. Grenfell for the preliminary expedition to San Salvador, these two being the first Protestant missionaries to enter the Congo country. The following year, after a home visit, Thomas Comber returned with his bride, but the happy companionship was to last but three brief months. Sidney, the doctor, who had distinguished himself at Edinburgh University, and from whose medical attainments helpful service was anticipated, was the next to fall. Referring to his brother's death, Thomas wrote :

"Twenty years ago our dear mother, after committing us all to the care of our Heavenly Father, was called away home. One after another we have all given ourselves to mission work in Africa. My brother Sidney and I were on the Congo, my sister in Victoria, and Percy, my youngest brother, is preparing at Regent's Park College for the same work."

In 1886 the sister Carrie died on the West Coast ; the next year Thomas himself, and now Percy has passed away, surviving his young wife only some twelve months. Very touching are the few words written in haste by one of the missionaries, telling how he was engaged in placing the memorial stone sent by loving friends from the home country over the wife's grave on the very day the widowed missionary had rejoined her.—*The Christian.*

WILLIAM CAREY, THE MISSIONARY ORGANIZER, PREACHER, AND TEACHER.—PART II.

BY GEORGE SMITH, LL.D., F.R.G.S., EDINBURGH, SCOTLAND.

The same hand of God, in history, which guided Columbus to America, when he set out for India, led William Carey to India, when he had desired to go to Tahiti. So, three quarters of a century later, David Livingstone determined to be a medical missionary to the Chinese, but God kept him for Africa. The "fulness of the times" came in India, as in Great Britain, America, and France, in the last quarter of the eighteenth century. When Carey was mastering seven languages, as he sat on his cobbler's stall at Hackleton and Moulton or among his flowers and birds opposite his chapel in Harvey Lane, Leicester, the surgeon of an East Indiaman, John Thomas, was rudely trying to convert the natives of Calcutta and Bengal. He had no scholarship, and little common-sense, but he yearned for the souls of men, and in his three voyages he had learned the local facts. Filled with these, he met Fuller, Ryland, and Sutcliff—the three to whom, as the executive of his own Baptist Missionary Society, Carey had offered himself. He met Carey also, when they embraced each other with tears of joy, and Bengal was chosen as the scene of the mission. Carey and Thomas went forth, two together, one an ordained and the other a medical missionary, with their families and £150 a year between them, to win to Christ the Hindus and Mohammedans, first of a province in which they now number seventy-five millions, then of all Northern, Central, and Western India, and then of the half of Asia from the Gulf of Persia to the Yellow Sea of China. While we thank God for Carey's faith and love, which the delays of twelve years had only intensified, let us not blame the thirteen ministers who, at Kettering, subscribed £13 2*s.* 6*d.* wherewith this mighty enterprise was begun.* As with a few loaves and fishes the Son of Man fed the multitudes of His day again and again in the wilderness, so the Risen Lord and Reigning King multiplied the first mites then cast into His treasury, till before he died Carey saw them grow to £400,000 a year. And now, after a century, we reckon them at £2,500,000 a year, and count that all too small. Carey's minimum for "every person" was 10*s.* 6*d.* a year, which these poor struggling ministers more than doubled at starting; and if every communicant of the Evangelical churches had given even the minimum in the last hundred years, there would not be

* This is the ever memorable list:

	£	*s.*	*d.*
John Ryland, Northampton	2	2	0
Reynold Hogg, Thrapstone	2	2	0
John Sutcliff, Olney	1	1	0
Andrew Fuller, Kettering	1	1	0
Abraham Greenwood, Oakham	1	1	0
Edward Sharman, Cottesbrook	1	1	0
Joshua Burton, Foxton	0	10	6
Samuel Pearce, Birmingham	1	1	0
Thomas Blundell, Arnsby	0	10	6
William Heighton, Road	0	10	6
John Eyres, Braybrook	0	10	6
Joseph Timms, Kettering	1	1	0
A Contributor, name not recorded (Carey ?)	0	10	6

a thousand million of human beings alive who know not Christ. It was the poor of Christ's flock who sent forth the first English-speaking missionaries, and who have supported their successors all through the century. It is still the comparatively poor who deny themselves to raise every year the two and a half millions sterling administered by the missionary churches and societies.

William Carey was thirty-three years of age when, on November 10th, 1793, he landed at Calcutta, and began there the forty-one years of his missionary career. After months of poverty and hardship causing misery to his wife, which soon affected her reason, yet himself ever working for his Master among the natives, Carey found himself nominally an indigo-planter in the service of the godly Bengal civilian of Malda, Mr. George Udny, on £250 a year. No apprenticeship could have been better than the seven years which he spent among the Hindus of the district now known as Dinajpore. He had been ejected from the East India Company's ship in which his first passage had been taken, and had reached Calcutta unobserved in a Danish vessel. As a missionary he would not have been allowed to land, or, having landed, he would have been deported as some of his successors were. As a planter, daily doing missionary work, he was not interfered with, while he not only supported himself at no cost to his society, which he urged to send missionaries to Africa with the old salaries of Thomas and himself, but he gave more than half his income to extend his own mission. The self-supporting system was that on which the only evangelical missionary agency then known—that of the Moravian Brethren —was conducted ; and Carey and his colleagues so carried it out till they died that they personally gave £90,000 to their mission. Carey's first congregation were the ninety Bengalees and Eurasians whom he employed, and for whose children, as well as those of the other peasantry, he opened schools. His first convert was the Eurasian trader, Fernandez, who at once built a chapel next his own house, and who acted as a missionary at Dinajpore till he died, four years before Carey.

The first letters of Carey and Thomas were not received by Andrew Fuller, the Secretary, till the end of July, 1794, and they were little more than a modest record of toil at the languages, of conversations with the natives, of hardships from the climate, and of the hypocrisy of the one Bengalee whom Thomas had previously attached to himself as a catechuman and interpreter, Ram Bose. But Carey's faith and sacrifice lighted up the whole evangelical world of Great Britain—Anglican, Nonconformist, and Presbyterian—when Fuller published No. I. of his *Periodical Accounts* relative to the Baptist Missionary Society, following Franke's Pietist example of 1710. Charles Grant, John Newton, and the Clapham men in London, and Charles Simeon in Cambridge, were delighted and resolved to renew their former attempt, which in a few years resulted in the establishment of the Church Missionary Society. Ryland, in Bristol, called friends like Dr. Bogue to rejoice with him and spread Carey's letters

before the Lord, so that the London Missionary Society sprang into being. In the far north Dr. Erskine and Greville Ewing founded the Scottish Missionary Society; and the Haldanes, selling all they had in the beautiful estate of Airthrey, laid £35,000 at the Lord's feet. Every true Christian in the land was moved as successive numbers of the *Periodical Accounts* appeared, till in the two Quarterlies Sydney Smith scoffed and Southey rebuked him, while even the doubting churches began to deluge Parliament with petitions, which ended in the comparative toleration of the East India Company's charter of 1813.

Carey's own society was not idle, for Fuller and Ryland were its executive who had vowed, by prayer and toil, to hold the ropes while he worked below in the gold mine of the unconverted souls of the millions of Southern Asia. Before the eighteenth century closed four colleagues and their families were sent out to him; but going as missionaries, they could not then sail in a British ship or land on the East India Company's territory without the license or passport refused them. Again the hand of God appeared guiding the infant mission. At the very time when Carey's position in the Company's territory was becoming so intolerable that he seriously proposed to cross the Himalayan frontier into Bhootan, Charles Grant, a director and twice chairman of the Company, advised the four to seek the protection of the Danish flag, at Serampore, fourteen miles up the Hoogly from Calcutta. They shipped in an American vessel, the *Criterion*, of which a Presbyterian elder of Philadelphia, Captain Wickes, was captain; he sent them off in boats just before entering the port of Calcutta, and they landed without difficulty at Serampore on the "Lord's day, October 13th, 1799." Next day they were welcomed by Mr. Forsyth, of the new London Missionary Society, who afterward settled at Chinsurah, higher up the river. Next Lord's day the Danish Governor, with his staff, worshipped at their first service. Denmark ever after protected them, and has not ceased to be proud of its trust up to the present Sovereign, although, in 1845, Serampore became British by purchase. Under a Danish passport, Ward, whom Carey himself had chosen when a printer and editor at Derby, went off to Dinajpore to persuade him to share the security of such a centre. January 10th, 1800, found the five, afterward joined by Thomas occasionally, united in loving fellowship and toil in what has been called the Canterbury of Asia. America and Denmark combined to save the infant mission from the persecution of the trading monopoly of the East India Company until, in 1813, and finally in 1833, the Christian opinion of Great Britain compelled the directors, by Act of Parliament, to learn full toleration. America thus really provided an asylum for its own sons and daughters when, having in its turn become missionary, it sent forth Adoniram Judson and his companions, and Carey helped them to found the great Baptist Mission in Burma, and the noble missions of the American Board of Commissioners for Foreign Missions in Bombay.

When Carey transferred his India mission to the unique and beautiful

centre of Serampore he was in the perfection of his life and powers of every kind. Forty years of age ; seasoned to the climate ; master of the great Hindu languages of East and West, Bengali and Marathi, and having the key of Sanskrit from which they spring ; knowing and loving the people of every class, especially the peasantry, artisans, and Brahmans ; familiar with their intellectual and economic condition, their resources and agricultural wants ; in command of the printing press and all its appliances ; having translated the New Testament and written vernacular works ; above all, yearning for the salvation of every man the more he knew the misery and the ignorance of all, William Carey stands before us at the opening of the Nineteenth Century the greatest—and is he not still the greatest ?—of the thousands whom Evangelical Christendom has sent to the conquest of the world. Of his colleagues we have mentioned the gentle, the accomplished, the practical Ward, of whom we shall see more when we come to the translation of the Scriptures. The other was Dr. Joshua Marshman, of Bristol, who took with him the first great woman missionary—before Anne Judson, of Burma, and Isabella Wilson, of Bombay, long after—the devoted Hannah Marshman.

For the six missionaries and their families Fuller had promised £360 a year ; but Carey had not been with them more than eight days when they took the first steps to form a brotherhood, by adopting "a set of rules for the government of the family." On the early death of three of them, and as the others made the common fund not only self-supporting, but the means of planting new missions, their Agreement took the form of 1805, spiritual and administrative, under which, in loving unity, they sought to win Asia for Christ. Of their eleven "great principles," this was the first : "It is absolutely necessary that we set an infinite value on immortal souls ;" and this the tenth : "That we be constant in prayer and the cultivation of personal religion, to fit us for the discharge of these laborious and unutterably important labors. Let us often look at Brainerd, in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy." In the eleventh we again trace Carey's experience and language : "No private family ever enjoyed a greater portion of happiness than we have done since we resolved to have all things in common. If we are enabled to persevere, we may hope that multitudes of converted souls will have reason to bless God to all eternity for sending His Gospel into this country."

Krishna Pal was the first of these "multitudes," ascertained by the India census of February, 1891, to be 2,284,000, or above two millions, if we confine ourselves to natives, besides the millions of redeemed Asiatics who have joined the multitude which no man can number. He was an intelligent adult only a few years younger than Carey ; a carpenter who read one of Carey's tracts as he lay with a dislocated arm ; an inquirer whom Thomas healed, and who came, the first fruit of Bible and medical missions, to Jesus. He became a missionary to his countrymen in

Calcutta and Assam, and a writer of such hymns as that which, in its English version, many besides those who use the Baptist Hymnal are singing this year with peculiar fervor :

> " O thou, my soul, forget no more
> The Friend who all thy misery bore ;
> Let every idol be forgot ;
> But Oh, my soul, forget Him not !"

Krishna Pal's baptism, along with one of Carey's sons, in the broad Hoogly River, beside the mission house, on the last Sabbath of 1800, in presence of the Danish Governor and his native subjects, was to the long-waiting and often disappointed missionary of eight years' standing an event " of great joy. I had the happiness to desecrate the Gunga (Ganges) by baptizing the first Hindu. . . . I addressed the people in Bengali, having sung a Bengali translation of the hymn ' Jesus, and shall it ever be ? ' and engaging in prayer after the address, I administered the ordinance of the Lord's Supper." Converts followed slowly at first, and then faster from all castes and classes—from Brahmans as well as Mohammedans ; from Eurasians and Europeans ; from English soldiers and their officers. Sir Henry Havelock was one of the last class. Calcutta city and its neighborhood became quite as much the scene of his missionary labors as Danish Serampore, for in the most intolerant times Carey, as professor in Lord Wellesley's College of Fort William, was to the authorities a *persona grata*, and as the years went on active opposition ceased. Like every wise missionary since St. Paul, and unlike many ignorant critics of missions even in the present day, Carey followed every method, if by any means he might win men and women and their children to Christ.

But his twin methods of evangelizing the Natives and Eurasians were those of teaching and preaching. From the first he and Marshman opened schools—Bengali and English. From the first he and all his coadjutors, English and Bengali, preached Christ in season and out of season in the country languages. Dr. and Mrs. Marshman's schools for Eurasian children were the finest in the East, and most profitable to the mission. Carey's College, paid for out of his earnings as professor chiefly, is still the noblest educational building in India since he and Marshman erected it, in 1818. He never depreciated educational evangelizing based on grants-in-aid from the State, which he was the first to take, and he encouraged young Alexander Duff to follow the same method in happier circumstances in the metropolis of Calcutta. Would that the successors of Andrew Fuller and John Ryland had been Christian statesmen like them and the immortal three of the Serampore Brotherhood !

For on Fuller's death, soon followed by Ryland's, Carey's Society, in spite of Robert Hall, John Foster, Christopher Anderson, and the best of the Baptists, led by Ryland's inexperienced successor as secretary, were guilty of so acting that the brotherhood were deprived of their own personal

property, and in their last years the old heroes were wounded to death. There is no one who does not bewail the conduct of Dr. Marshman's assailants now. Alas! it is written in history forever, and it has not been atoned for, else would the great college, made over to the Society by Dr. Marshman's distinguished son and successor, not now be neglected. Writing in 1827 of the "unceasing calumny" of sixteen years, for action of which Andrew Fuller approved almost with his dying breath, Carey and his colleagues of that time declared: "We confidently appeal from the decision of the present age to the judgment of posterity." Sixty years afterward I republished that appeal, and have found Carey's confidence justified. All the more because this year is a centennial period of thanksgiving is it right to ask the Church and the world to ratify the verdict.*

THE DECENNIAL MISSIONARY CONFERENCE.

(1) *Place.*—The next Decennial Conference will be in Bombay. The daily sessions will be held in Wilson College Hall. A larger hall will be engaged for public meetings in the evenings.

(2) *Time.*—The Conference will open on the Wednesday following Christmas, December 28th, 1892, and will occupy a full week, possibly more.

(3) *Plan.*—This Conference will convene on much the same lines as those of Allahabad and Calcutta, and all missionary workers and helpers will be regarded as members. There will be no "Ladies' Day" as such, but men and women will be accorded equal privileges, and be expected to participate freely in the discussion.

(4) *Papers.*—In order to save time for discussion the papers will be printed beforehand, and not read to the meeting. Each writer will be requested to furnish at least 300 copies of his paper for distribution among members a day or two before his topic is taken up.

(5) *Topics.*—Many topics have been sent in by our friends in India and at home. These have been chosen for the programme, which will be given to the public after the names of writers and speakers and other details have been settled—viz., Work for the Depressed Classes and the Masses; Missionary Comity; The Religious Education of the Young; How can our Missionary Schools be Made more Effective as Evangelizing Agencies? Work among English-Speaking Indians; Special Evangelistic Work for Women; The Native Church in India; The Christian Press; Attitude of Missionaries toward Reform Movements—*e.g.*, The Sabbath, Temperance, The Congress, Marriage and Divorce, The Social Evil; Miscellaneous Topics—*e.g.*, Work for Lepers, Statistics in Missionary Work, The Relation of Missionary Societies to the Management of the Work in the Field, The Relation between European and Indian Christians, The Influence of the Jesuit Movement on Protestant Missions, Home Evangelists in India, and Work for our own Countrymen.

* See the principal facts and documents of the Dyer Controversy in the "Life of William Carey D.D., Shoemaker and Missionary" (2d ed., London, John Murray, 1887), in which the late Charles H. Spurgeon wrote, "The Serampore mistake is wisely treated."

THE ORIGIN OF MISSIONS IN AMERICA.

BY REV. D. L. LEONARD, BELLEVUE, O.

From the founding of the first European settlements in the New World somewhat of zeal for the evangelization of the heathen has always existed, and Protestant efforts looking to that end date from the very beginnings of New England. Concern for the spiritual well-being of the aborigines manifested itself in various ways. Appropriations of money were made by the civil authorities, and urgent appeals for financial aid were sent back to the mother country. But much more, labors abundant and truly apostolic were bestowed by Eliot and by the Mayhews through five successive generations, and were continued in the century following by such as Sargent and Edwards. A school was opened at Lebanon, Conn., for the education of Indians and missionaries, where Occum, a Mohican, was trained for the ministry, and Kirkland, who for forty years devoted himself to unwearied toil for the Oneidas. As early as 1643 the Gospel was carried in their own tongue to the Mohawks in the vicinity of Schenectady by ministers of the Reformed (Dutch) Church ; many were converted, and for their use the liturgy and portions of the Scriptures were translated. In 1741 the Scottish Society for the Propagation of the Gospel established a Board of Correspondence in New York, and sent Horton as missionary to the Indians of Long Island ; David Brainerd to the Forks of the Delaware, and, after his death, his brother John to the same region. The latter was supported almost entirely by American Presbyterians. But, on account of a strange succession of serious hindrances, no lasting results were secured ; and finally, after the close of the Revolution, these efforts almost entirely ceased.

At the beginning of the present century the idea of world-wide missions, the evangelization of the entire race, had not begun to dawn upon the consciousness of American Christians. Though for sixty years the Moravians had been bearing the glad tidings to distant lands ; though Schwartz, Ziegenbalg, Carey, and Vanderkemp had been preaching Christ in pagan India and Africa ; and though already in Great Britain three missionary societies had been formed, still on this side of the Atlantic, even among the most earnest-hearted, the only heathen who had any claims upon them were the aborigines at their own doors. To not a soul came overwhelming conviction and longing. Hitherto the best efforts had been unsystematic, sporadic, and transient. There had been no attempt at coming together in combination and co-operation to fashion some comprehensive and far-reaching scheme to carry the light far and wide through the lands of darkness. The first signs of something better to come appeared as the result of the call of the Scottish Christians, in 1746, for monthly, public, united prayer for the universal spread of the Gospel. When Brainerd died, his last message to his Indians contained an injunction to

observe this day. The Massachusetts Baptist Missionary Society was organized in 1802 "to promote the knowledge of evangelical truth in new settlements of the United States, or further, if circumstances should render it proper;" and, two years later, the Massachusetts (Congregational) Missionary Society changed its constitution so as to read: "Among people of newly settled and remote parts, among the Indians, and through more distant regions as circumstances invite and ability admits."

The fact is patent that missions in America were an outgrowth almost direct from missions in Britain, though of course at the same time various causative forces, mighty, though less visible, were operating throughout Christendom, so that William Carey was the father of the former as well as of the latter. In spite of the violent sundering which had recently taken place between the colonies and the mother country, the relations still existing were most intimate, especially upon the intellectual and religious side. Great movements starting across the sea were quickly known and deeply felt here also. When, consequently, in 1792, the Baptists launched forth for their sublime endeavor, and when, soon after, Carey sailed for India, the New World also was looking on with wonder and admiration. In particular, the Baptists of this land were eager watchers. Dr. Staughton, later a pastor in Philadelphia, heard Carey's famous Nottingham sermon; like all the others, was stirred to the depths; into the collection which followed cast a half guinea, borrowed for the purpose, and "rejoiced more over it than over any other sum he ever gave in his life." Letters and missionary reports sent by English Baptists were circulated quite extensively. Since Carey, with all his stalwart faith in God, was also a staunch believer in the grace of vigorous works, and was a most indefatigable letter writer, information and exhortation were poured forth in all directions from his pen. Thus communications not a few reached New England and the Middle States, were read with interest, and, as a result, considerable sums of money were forwarded to Calcutta. In 1806–7 he acknowledges the receipt of $6000, and says: "The Lord has wonderfully stirred the whole religious world of every denomination to favor our work and contribute to a large amount; and our American friends have special claims on our gratitude in this respect." And, further, in 1811, through the action of the Boston Baptist Association, $4650 were contributed by persons of different denominations in Eastern Massachusetts, to aid in carrying forward his numerous translations of the Scriptures into Asiatic languages. Hence the assertion is abundantly justified that "We are indebted to those pioneers for the example which gave a powerful impulse to missions by arousing the interest and embodying the efforts of all denominations."

But an impulse vastly greater was imparted three years later when the London Missionary Society leaped suddenly forth into vigorous life. Says Rev. Kiah Bayley: "In 1797 Rev. Alexander McLean, of Bristol, Me., received from Scotland the sermons of Dr. Haweis and others preached at

the organization, was charmed by reading them, and loaned the pamphlet to me. I took it to Newburyport, where it was soon reprinted and read with avidity by various others, and among them by the Rev. Samuel Worcester, who thus caught the sacred flame. And so was started the rill which led to the river." In 1796 a society was formed in New York, in which Presbyterians, Baptists, and Dutch Reformed were united, and monthly meetings were held to pray that "the God of grace would pour out His Spirit on His Church and send the Gospel to all nations." By 1807 five societies had been organized in Massachusetts to propagate Christianity, and similar ones in all the New England States, with some also in the Middle States. During the first five years of the century these periodicals were established, and combined to diffuse missionary intelligence from the Old World: the Connecticut *Evangelical Magazine*, the Massachusetts *Missionary Magazine*, the Massachusetts *Baptist Missionary Magazine*, the *Panoplist*, and the (Presbyterian) *Religious Intelligencer*. In 1804 the Massachusetts Society chose the President of the London Society an honorary trustee. It was during this same period that Melville Horne's "Letters on Missions" and Claudius Buchanan's "Star in the East" were published, and produced an impression widespread and profound. In addition, the churches began to be moved by missionary discourses as never before. Upon the General Assembly in 1806 Dr. Griffin "urged the claims of the heathen and the greatness and excellence of missionary work with an eloquence and earnestness seldom, if ever, surpassed." The next year, Parish, before the Massachusetts Domestic Missionary Society, dwelt upon "the growing conviction of the value of Christianity; and so it was a good time to send missionaries to every nation." In 1808 the General Assembly appointed a day of fasting and prayer to beseech "God to bless the efforts of His people to Christianize the heathen and to extend the Gospel." The same year, in Cambridge, Holmes hailed the approaching day when idols would be cast to the moles and bats, and all false faiths be superseded by the glorious Gospel of God. Only a few days before the American Board was organized, at the annual meeting of the Massachusetts Society, Norton had boldness sufficient to inquire: "Is the expectation visionary and unfounded that the time is not far distant when from the United States missionaries will go forth to every region of the globe, accompanied with the fervent prayers of thousands?" Finally, as early as 1806 Norris, of Salem, had given $10,000 to found Andover Seminary, and declared, "My object is the foreign mission enterprise, for we must have ministers if we would have missionaries."

These were some of the preliminary and preparatory steps, and such were some of the more significant signs of the times. Hitherto zeal has been only general and indefinite, destitute of specific object and aim; but now we come upon desires and convictions burning in the bosoms of godly and heroic men, which cannot at all be contained within the realm of thought and emotion, but must leap forth and incarnate themselves in

action. "With such feelings and utterances among the elders it is not strange that from among the young men some should catch the spirit and propose actually to engage in missions." At this point, in the person of Samuel J. Mills, there begins to come into very prominent view one who without doubt may be properly termed the American counterpart of William Carey. If there were need of proving this affirmation, it would be sufficient to set forth the distinguished and essential part he played not only in the formation of the American Board, the Cornwall School, and the mission to the Sandwich Islands, but also of the United Foreign Missionary Society, the American Bible Society, the American Colonization Society, and the school in New York for the education of Africans. Like the Hebrew Samuel, from his birth Mills had been lent to the Lord—not to serve in the tabernacle, but to offer living and life-long sacrifices in pagan lands. When a child he "accidentally" heard his mother mention to a neighbor this fact of his consecration, and he never forgot it, but was inspired and impelled thereby to his dying day. She often also told him stories of Eliot, Brainerd, and others. Converted in 1802, at the age of nineteen, his controlling purpose was already so clear and so strong that he could say to his father: "I cannot conceive of any course of life in which to pass my days that would prove so pleasant as to go and communicate the Gospel of salvation to the poor heathen." And even then his longing was to be a missionary, not to the Indians at home, but in some foreign land.

Entering Williams College in 1806, his heart was too much aflame with another passion to allow him to excel in his studies. Soon a few familiar spirits like Richards and Hall were found or fashioned, and at once they began to pray and plan. There is no time to dwell upon the memorable meeting under the haystack, or the secret society with its solemn pledge binding to the foreign work, or their careful canvass of prudent and efficient ways and means for furthering the momentous project they had so fervently at heart. The object of the organization was "to effect in the person of its members a mission to the heathen," and the constitution was drawn up in cipher, "public opinion being opposed to us," and "lest we should be thought rashly imprudent, and so should injure the cause we wish to promote." They made the acquaintance of various clergymen of influence, and opened a correspondence with others. They secured the publication and distribution of various sermons and other works on missionary subjects. They visited several colleges, or wrote thither to kindle the holy flame in the breasts of other young men. Here, surely, was found a remarkable combination of fervent zeal and knowledge of men and affairs. Yet with all their boundless ardor, anything approaching dangerously near to fanaticism would be hard to find. The spirit which lifted them up and bore them onward may be discerned in the reply of Hall, when, later, he was urged to take a pastorate: "No, I must not settle in any parish in Christendom. Others will be left whose health or pre-engagements require them to stay; but I can sleep on the ground and endure hunger and hard-

ship. God calls me to the heathen. Woe to me if I preach not the Gospel to the heathen."

In 1809 the scene shifts to Andover, the doors of the theological seminary having opened for the reception of students only the year before ; and the little band from Williams was re-enforced by Nott and Newell, and a few months later by Judson, coming each one from a different college, and each also having arrived independently at the dominant conviction. Judson had read Buchanan's "Star in the East," and "the evidences of Divine power manifested in the progress of the Gospel in India fell like a spark into the tinder of his soul." "I could not study ; I depicted to myself the romantic scenes of missionary life ; I was in a great excitement." A few months sufficed to bring him to the fixed purpose to devote his life to a missionary career. And though several with whom he counselled thought the idea was irrational, he would not change his determination, but wrote to the London Society, and so began to move before he knew of any other who was like-minded. The meetings of these young men to strengthen one another in their planning to extend the dominion of their dear Lord has been likened to that striking scene in the chapel at Mont Martre, where, nearly three hundred years before, the seven founders of the Society of Jesus met to exchange their vows. Though wholly of one desire and purpose, they were as yet also wholly without knowledge as to who would authorize them to go and send them forth, as well as to what particular portion of the wide world they should direct their efforts. Consulting the faculty, and their designs finding favor, a conference with several clergymen was arranged for June 25th, 1810 ; they were advised to petition the General Association to move in the matter, and that body was to meet the next day. The petition was duly prepared and presented, signed originally by the entire six ; but lest the large number should strike some through with terror, two names were taken off. The petition set forth that their "minds had long been impressed with the duty and importance of personally attempting a mission to the heathen," and inquired if they could expect "patronage and support from a society in this country, or if they must commit themselves to the direction of a European society." And it was as the direct result of such urgency of appeal on the part of this consecrated company that the American Board of Commissioners for Foreign Missions came into being, the first of the kind on this side of the Atlantic, whose aim was to go into all the world and preach the Gospel to every creature. Thus, in 1810, American missions were born.

It is affirmed that at this date not less than eighteen or twenty persons had been seriously considering the personal claims upon them of missionary work, and, of course, more or less of interest had been excited in the minds of many. But even now only a few ministers—and of laymen fewer still—had attained to the fulness of faith and zeal. The Prudential Committee were thoroughly persuaded that a considerable time must elapse before they could sustain a mission on a promising scale in any land.

One of their number, a Boston merchant, was opposed to sending out any men unless a fund of at least $60,000 was in reserve for use in case of inadequate receipts ; and a fruitless effort was made to raise a large sum for investment, while but one was venturesome enough to insist that they should go forward just as soon as an eligible field was found, fund or no fund, holding that the Lord's hand was in the matter, and that the way would be opened if they bestirred themselves. Meanwhile, the young men were counselled to pursue their studies and wait in patience. Recourse was had to the London Society to see if the candidates could not be sent out by the two bodies in co-operation, and Judson was sent to England to confer. Fortunately, however, nothing came of that timid project ; and so all concerned were compelled to trust to God and their own exertions. And, verily, those were the days of small things. At the end of the first year the receipts had reached but $999.52, and when the next year was well advanced the treasury contained only $1200. So, with a minimum of sight for a foundation upon which faith might stand and plume itself for flight into the unseen, it is not strange that there was great hesitation about making the tremendous venture. But now, without warning, the supreme test of faith was thrust upon them. Word was brought from Philadelphia that in a few days a vessel would sail from that city, in which missionaries might take passage for India, an opportunity not likely to occur again for a period indefinitely long. Then, a little later, came intelligence that about the same time from Salem another ship would set forth for the same region. With this golden opportunity, and with four men ready and waiting, most eager and urgent to be sent, what should be done ? To add to the sore perplexity, behold a fifth petitioner appears in the person of Rice, asking to be ordained and dispatched with the others. The courage of the Committee rose grandly to the height of the great occasion, and they determined to go forward. They stipulated, however, that Rice should himself secure the wherewith for his outfit and passage, and suggested that the four wives would better remain behind for a season to save the extra expense, and further intimated that if the worst came, a portion of the number, or even all, might be transferred to the London Society. Nor did the outcome fail superabundantly to justify this act of faith. A call was issued to the churches for money, and arrangements were made for the ordination services. Fortunately, too, the day of sailing was postponed for a fortnight. Now enthusiasm began to rise. So many hearts were opened, and so great was the eagerness to give, that by the end of three weeks more than $6000 were in hand, Philadelphia alone contributing more than $1000. Thus it became possible for wives and all to depart, with salaries paid for a year and a half in advance ! On February 19th, 1812, Judson and Newell sailed from Salem, and on the 22d, Hall, Rice, and Nott from Philadelphia. In June following war was declared against Great Britain, and for years communication with the East was practically closed.

The instructions drawn up in haste for the guidance of these pioneer

American missionaries, though, on the whole, surprisingly wise, both in what they contained and in what they omitted, have yet some passages which read strangely in the light of what experience has since taught. Thus they were enjoined to adopt as soon as possible "some plan of polity or social order," a sort of family or communistic arrangement such as Carey had contrived. And, still further, "to lighten expenses, apply yourselves to the most eligible ways and means of support, agreeable to the example of the English missionaries, and even of the apostles." But a few years were sufficient to demonstrate that neither of those ideas could profitably be reduced to practice. In those primeval days, as well as for more than a generation later, the conviction was prevalent that to send women to countries heathen and savage was of more than doubtful propriety; for not only was the matter of delicacy, modesty, and even the greatest danger of gross ill-treatment involved, but, since they could not help, they would prove a serious encumbrance! But, somehow, it has happened that the weaker sex to this day has continued to get itself commissioned of God and of men to proclaim in darkest and vilest lands the Glad Tidings.

Ever since the organization of the Board, the two burning questions had been concerning finances and the location of the missions. During the early conferences of the student originators "sometimes we would cut a path through the moral wilderness of the West to the Pacific and sometimes to South America, the object always being the salvation of the heathen." The London Society suggested the Indian tribes and Hindustan. For long months the committee watched eagerly for the rising and moving of the pillar of fire. In 1811 they reported that "scarcely any portion of the world is more important and inviting than Burmah," and that "Providence points to Canada and the Caghnawaga tribe;" the latter, since they know of a pious native who longs to carry the Gospel to his people, and is getting an education for the purpose. India was looked upon with favor because of the presence there of the English missionaries, though Burmah seemed to be a more desirable field, being outside of the East India Company's domain.

When, in November of 1812, the actual beginning of a mission was heralded by the sailing of the first five men for Asia, this is the language employed: "The magnitude of the event, if estimated by the probable consequences, is such as to form an era in the history of the American churches, though the immediate consequences may be such as to disappoint"—words profoundly wise and prophetic as well. Up to this point the work had been but that of putting the hand to the plough, and now were to follow long and weary years of toilsome seed-sowing and anxious waiting for the harvest. Just ahead were in store struggles against obstacles numerous, multiform, and well-nigh insuperable. The first message which came from the missionaries was to the effect that they, arriving at Calcutta, had been ordered to leave the country at once; and the next, even more

crushing, that two of them had withdrawn from the Board and gone over to the Baptists. As was natural, the surprise and consternation which followed this revolution in sentiment was not unmingled with indignation, though, on the whole, the humiliating set-back was borne with commendable resignation and forbearance. These words appeared in the next annual report: "The committee has no disposition to impeach the sincerity of these men, but they regret that the subject was not examined before so late a day. Nevertheless, the foundation of God standeth sure. We repose our hopes on this in spite of the instability which we lament to record, but against which no human foresight could provide. Let it rouse a holy zeal; and should it be overruled and bring an accession of strength, it will be a joyful event."

In noting the most impressive series of providences which followed, it will be profitable to transfer ourselves to the foreign field. After a voyage of five months Judson and Newell had arrived at Calcutta June 17th, 1812. At once a command was served upon them to return to America in the ship which brought them, nor would the *Caravan* be permitted to sail without them. Later it was concluded that they might depart to any region not within the Company's jurisdiction. Presently information was received which "decisively deterred" them from attempting to enter Burmah; and as no door, either open or likely to open, appeared in that direction, their eyes were turned westward toward Bombay and Africa. On August 4th Newell and his wife took passage for the Isle of France in a vessel which could carry but two, leaving the Judsons to follow as soon as possible. And, behold, only four days later the *Harmony* arrived, bringing Hall, Nott, and Rice. They too were bidden to be off at the soonest. A passport was therefore procured by the two former from the police, passage was engaged, and their belongings were put on board, when the order came to go to England in the fleet about to sail; but, notwithstanding, they went on board by stealth and made their escape. Judson had already been baptized in Serampore, and Rice had followed him a few weeks later. Meanwhile, the Newells were enduring wave upon wave of trouble and sorrow. For a month they were beaten up and down in the Bay of Bengal, Mrs. Newell being very sick of a fever; and then in distress the ship put in at Coringa and lay for a fortnight. It was November before they reached the Isle of France, and on the last day of that month Mrs. Newell died; and, as the event proved, thus accomplishing far more for the cause for which she exultingly laid down her life than she could have done by the longest term of most devoted service.

After a voyage of eleven weeks, on February 11th, 1813, Hall and Nott landed in Bombay. But knowledge of their movements had preceded them thither, and they were met with a command to depart forthwith for England. Appealing to Governor Nepean, fortunately a man large-hearted, and thoroughly Christian, he promised to do the best possible for them, and wrote privately to Calcutta in their behalf. They began at once to

study the language. Just now came the news of the war between Great Britain and the United States, and, as was not strange, the missionaries became objects of political suspicion. In August they learned that their names were down on a list as passengers in a vessel which was to have sailed at once, but on account of a leak was delayed. In September they asked permission to depart for Ceylon, where Newell now was ; but consent was withheld. A few weeks later, learning that a ship was to start in a few hours for Cochin and go thence to Ceylon, they went on board, leaving Mrs. Nott behind, and a letter for the Governor, explaining why they had left without authority from him. Delayed at Cochin, letters arrived ordering them to be returned to Bombay. On December 22d they must sail for England. As a final effort, a most solemn memorial was addressed to Sir Evan Nepean as a man and a Christian. But preparations were made for departure, goods were packed and labelled, coolies and boats were engaged. As a last step the captain applied for the passage-money at the pay-office, but it was refused ; and not long after came a message granting permission to remain in the city. Newell soon joined them, after ten months in Ceylon ; and at once the foundations began to be laid of the first American foreign mission.

At the annual meeting of the Board, held in Salem, September 20th, 1815, in the sixth annual report, this is the language chosen to set forth most fittingly both the achievements hitherto made and the current situation : "The last two reports had recitations of the pilgrimages and adventures, perils and deliverances, discouragements and consolations of our missionaries in the East, seeking a door of entrance, but obstructed, disappointed, and in continual anxiety and suspense. But thus have been showed the faith and patience, the firmness and prudence, the fortitude and devotedness of the brethren, and proofs, affecting and animating, of the wisdom and goodness, the faithfulness and mercy, the almighty protection and overruling providence of God. This report has less striking narrative and affecting incident, and because they have found an open door and a resting place, though even now they have scarcely commenced their public labors." The glad announcement was also made that, after three years of war, peace had returned.

During all this protracted period of sore trial, so well had the faith and patience of the saints at home endured, that now, a brighter day having dawned, the way was open for an enlargement of the work. Five men, who had long been waiting for the opportunity, were now dispatched—some to Bombay, to re-enforce the mission there, and the others to Ceylon, to break ground for a second station. The year after, various hindrances, which had hitherto prevented, having been removed, a mission was started among the Indians of Northern Georgia. It is in the annual report of 1817 that for the first time several distinct fields could be named. It informs us that $2200 had been sent to Bombay with which to open schools, and that a house of worship was much needed in that city. In Ceylon the

Government had granted the use of certain old Roman Catholic churches, with their manses and glebes. Among the Cherokees, Mr. Kingsbury found much encouragement. Also a mission school had been founded at Cornwall, Conn. And this significant item appeared : "The late glorious events at the Society Islands—particularly at Otaheite and Eimeo—make our hearts burn with desire to witness the same triumphs of the cross at Owyhee and Woahu [Hawaii and Oahu]. From all accounts this field is white for the harvest."

In 1819 details are given concerning no less than seven missions—Bombay, Ceylon, Palestine, among the Cherokees, the Choctaws, the Indians of Arkansas, and in the Sandwich Islands. "The first only six years ago was struggling for a place and even for existence, the last just ready to embark, and in all extending from east to west more than two thirds around the globe." In the North Pacific the way had been strangely prepared by the advent into this country of Obookiah, his quasi-adoption by Mills, his conversion and education with other Hawaiian youths at Cornwall, and their letters sent home telling of the Christian faith ; and perhaps even more, by the news carried by sailors that the idols had been cast out in Otaheite, as well as by the return of certain Hawaiians after their conversion in the Society Islands. It was a great event in the history of the American Board when, in 1819, Bingham and Thurston and twenty others—by far the largest missionary family that had yet been gathered and sent forth at one time—set sail in the brig *Thaddeus*, bound for the Antipodes, to tell to the perishing the Gospel story.

Little came directly from the projected mission to Palestine, from which so much was fondly anticipated, and about which so much of enthusiasm and fine religious sentiment had gathered ; though indirectly and more remotely it led to the opening of the Board's most important work among the Oriental churches in the Turkish Empire. The Committee wrote : "Western Asia is an interesting region, and has powerful claims upon us. We owe to the Jews a great debt, and they are to obtain mercy. A disposition manifested lately and extensively, and recent successes among them, are indications not to be disregarded. Our minds and hearts have long been drawn toward Palestine in particular, and we determined to send a mission thither as soon as preparations could be made. So Parsons and Fisk were chosen and sent upon an extensive tour among the churches as missionaries to Jerusalem, whereby a wide and lively interest was excited, and a distinguished liberality of contributions was the result." As one says : "The vision arose of a reconquered holy city and an ingathering of the chosen people. They were to go to Zion, view her battlements, and from her towers get views of the land soon to be possessed for the Son !"

In 1820, after ten years of most careful planning and most arduous toil, this is the summing up of tangible results. The cost in money had reached $200,000. From $1000, the receipts of the first year, the annual gifts rose to $12,266 in 1814 ; fell to $9494 the year after, on account of

the war, and then climbed steadily to $37,521 in 1819. At the end of the first decade 110 missionaries in all had been appointed, of whom 62 were men ; and of the 88 still in service or on the way to their fields, 28 were men ordained. Of the entire force 44 were laboring among the Indians, 25 were in the East, 17 in the Sandwich Islands, and 2 in Western Asia. As to fruit-gathering, even yet the report is : " We cannot reckon up much of tangible results." The ten years following were devoted almost wholly to the development of fields already occupied rather than to the founding of additional missions.

Thus far we have been dwelling upon the early designs and doings of the American Board and the New England Congregationalists. In fact, for a number of years the bulk, both of money and men, was derived from the children of the Pilgrims. Williams College, Andover Seminary, and Massachusetts General Association were called of Providence to play a most prominent part in arousing and organizing the forces which laid the foundations and began to rear the superstructure of American missions. It was from accident rather than design—was the result of circumstances—that of the first eight commissioners chosen, five were from Massachusetts, and the others were from Connecticut. But no setting forth of the origin and growth of missions in the United States would be at all complete which did not make mention of the hearty sympathy and generous co-operation of various other denominations, and as well of other missionary societies, to which, directly or indirectly, the work of the Board gave rise. We have already seen what liberal contributions were bestowed by the Philadelphia Presbyterians when the first men were sent out in 1812. The same year the General Assembly was invited by the secretary to form a similar society to co-operate with the Board ; but that body, in reply, expressed the conviction that foreign missions would be best served by a single organization, and added that their " churches rejoiced in the American Board and would sustain it to the best of their ability." For a generation that pledge was well kept. In order to secure increased denominational comprehensiveness, at the second annual meeting an addition of thirteen commissioners was made to the corporation, of whom eight were Presbyterians. In 1832, out of sixty-two corporate members, thirty-one were Presbyterians, twenty-four were Congregationalists, six were Dutch Reformed, and one was Associate Reformed, while the missionaries were chosen in about the same proportion. The German Reformed also assisted with their gifts.

But special mention must be made of a second organized missionary movement, whose beginning constitutes one of the very strangest passages of missionary history, and which came into existence by what seemed to most to be a piece of human frailty. Out of disappointment and sorrow, out of apparent failure and disaster, came most remarkable success and enlargement to the kingdom. It was evidently the Lord's doing, and even yet is marvellous in our eyes. Of course the reference is to the famous change of opinion with regard to baptism on the part of Judson and Rice,

soon after they had reached India. We have seen what impression that revolution in sentiment made upon the Executive Committee. In their deep perplexity Hall and Nott wrote home as follows : " What the Lord means by thus dividing us in sentiment and separating us from each other we cannot tell. The Lord seeth not as man seeth, and it ill becomes us to be dissatisfied with what He does. We hope and pray that it will not damp the missionary spirit, but that it may burn with a brighter and purer flame." That hope was well founded, and that prayer was not unheard. The work already begun was not weakened a whit except for a very brief period, while presently an entire denomination was set on fire with zeal for missions, and ever since has felt the tremendous impulse then received. Among the fruits of that earliest " failure" we may reckon the almost unmatched victories of the Gospel among the Karens of Burmah, and in our day among the Telugus of India !

As soon as the decisive step had been taken the two chief actors wrote to the American Baptists of what had come to pass. Carey also wrote, and their letters all reached Boston by the same mail in February of 1813. It will be remembered that Judson, on his departure, had suggested the formation of a Baptist society ; but the time was not yet. Now, all unsought, undesired, unlooked for, and of a sudden, they find two missionaries already in the foreign field, joining their fellowship at terrible cost, and fairly thrust upon them for support. Here were straits even greater than those in which the Board had found itself with five men on its hands, and with a treasury poverty-stricken. Here, too, was a question without a negative. Almost at once a local society was formed, and circulars were soon sent out looking to a gathering to unite the whole denomination. The proposition was made to the Baptist Society in England to receive the two men into its Indian mission, their support being supplied from this side the Atlantic ; but Fuller wrote in reply, and how fortunate for the Lord's work in the world : " Late events point to the origin of a distinct Baptist society in America." " The intelligence spread with electric rapidity, and gave to benevolence and Christian obligation a depth and fervor never before experienced. One sentiment of deep thanksgiving prevailed. The providence was too plain to be mistaken. The way had been opened, the field had been prepared, and the true-hearted must enter and prosecute that to which they had been summoned." In May a preliminary convention was held in Philadelphia, attended by twenty-six ministers and seven laymen representing eleven States and the District of Columbia. As yet no meeting had ever been held for any purpose, which stood for all the churches ; but now arrangements were made to form the " General Convention of the Baptist Denomination in the United States of America for Foreign Missions." Much fuel was added to the flame when, in September, Rice reached home and began to tell what wonders he had seen and heard. " Here was one who had actually stood among the temples of heathendom and beheld the cruel abominations." His was an imagination

most ardent, and his pictures were painted in vivid colors. "He reproduced the rapt predictions of the prophets of the Old and New Testaments and the thrilling exhortations of the apostles concerning the kingdom of heaven, and multitudes hung on his lips and followed his footsteps with an enthusiasm seldom known since Whitefield." Nothing could withstand the swelling tide of zeal which now set in. Before it indifference and prejudice—for the time at least—were swept away.

In the mean time, Judson, with no human arm to lean upon, but with unswerving confidence in the protection and guidance of his unseen Master, looked forward only to the accomplishment of the work to which he had been called. Ordered to England, he yet managed, by a remarkable train of circumstances, to escape to a ship bound for the Isle of France; after three months, returned to Madras, was immediately ordered to depart, and, as the only possible resort, took passage in a vessel with Burmah as its destination. So it was that July 14th, 1814, thirteen months after his departure from Salem, with his equally heroic wife, he was landed at Rangoon, in a region to which he had been originally assigned, but into which no door of entrance had been visible while in Calcutta. Here we must leave him upon the threshold of his work, the story all untold of the years of incredible toils, and sufferings, and afflictions next to follow, as well as the distinguished successes which even in his life-time began to appear. His name will ever stand high among the names of Christian heroes.

Space remains only to touch very briefly upon the beginnings of missions in the Methodist Episcopal Church, which started only at the close of the period to which this view is limited. Here too is found a peculiar ordering of Providence, which lends to the story an element of romance. As so often happens, it was but a commonplace incident, a mere accident, that started a movement of great importance. At Marietta, O., a drunken negro, Stewart by name, while on his way to drown himself, was arrested by the voice of a Methodist preacher; was converted by the sermon, and not long after in a vision was called to set forth northward and westward to preach the Gospel to the perishing. Making his journey through the forest, he at length appeared among the Wyandots upon the upper Sandusky River, and immediately began to call those pagans to repentance. A revival ensued, the mission was continued, and later, the facts coming to the knowledge of Nathan Bangs and others in New York, their hearts were stirred, and they proceeded to organize a society which should systematize the work of evangelizing the heathen at home and abroad. For years the entire missionary zeal of this Church was expended upon the Indians; and it was not until 1832 that a venture was made in foreign lands by sending Melville B. Cox to Liberia.

The Protestant Episcopal Church was the next one to organize. The English Church Missionary Society as early as 1817 had urged the founding of a society, and in 1820 the Domestic and Foreign Missionary Society was instituted; but not until ten years later were missionaries sent out; then two

were despatched to Greece, and, five years later, the mission to China was opened. By this time almost every denomination in the United States had at least begun to heed the command from Heaven to preach the Gospel to every creature. And finally the supreme test of loyalty to Christ has come to be the question : How abundant in labors, how liberal in giving, how earnest in prayer is an individual, or a body of Christians, for the redemption of the world ?

THE MISSIONARY AND THE LARK.

BY HUGH P. McCORMICK, ZACATECAS, MEXICO.

Through leagues of desert sand, from break of day,
A weary traveller pressed his lonely way ;
And though his heart on mission high was bent,
His tardy course betrayed a spirit well-nigh spent.

" What worth my journeying ? What recks my haste ?
Why sow my life on such a barren waste ?
My fainting heart by doubt and dangers torn,
As are my limbs by cactus and acacia thorn."

Repining thus, he spoke—when his deep sighs
All suddenly were hushed in glad surprise ;
For, perching lightly on an ancient palm
Hard by the way, a field-lark raised its vesper psalm.

As water from the rock to Israel's eyes
The pleasing sight and sound bade Hope arise
Anew within the falling heart, and woke
Afresh Faith's dying flame. Revived again, he spoke—

" O childhood's mate, by what stern duty pressed
Hast left thy native hedge, thy meadow nest,
For this unfriendly clime ? And canst e'en here
Forget thyself a fellow-traveller to cheer ?

" O Singing Angel, sent from God ! To me
Thou hast performed a holy ministry.
Within my heart I'll bear thy sermon song,
And learn, like thee, to sing the thorny way along.

" Like thee, sweet bird, a missioner I'll be
Of joy to spirits faint. My minstrelsy
A lightsome one, that all the desert ways
My pilgrim feet may tread be redolent of praise.

And will press on, o'er thorns and burning sand,
With tuneful heart and lips, and helping hand,
Till streaming down upon my paling face
Shall fall the light of my eternal resting place."

A DYING TESTIMONY.

[From Graham Wilmot Brooke, of the Sudan Mission, C.M.S., who died at Lokoja, on the Niger, March 5th, 1892, perhaps the noblest young missionary of our time.—A. T. P.]

He says, in his last letter : " Three great questions must determine our conception of the conditions amid which we work ; and these I state, leaving my narrative of facts to supply the answers in some measure.

" 1. Is it part of God's plan that such mighty manifestations of the Spirit's power among the heathen as are recorded in the Acts of the Apostles should be as much a thing of past ages, as those mighty manifestations of animal energy which we wonder at in the gigantic skeletons at the British Museum ? This position is often maintained.

" 2. Is it true, as is often maintained, that ferocious and savage tribes have sunk themselves so low that they are no longer able all at once to grasp the grand outlines of the plan of salvation ?

" 3. Is it true that the fearful miseries of Muslim invasion tend, as has been often asserted of late, to bring the few survivors more within reach of the Gospel ? And here I may point out in passing that while Islam prepares the mind to listen reverently to the idea of resurrection and future judgment—ideas quite novel to the pagan—it none the less trains its votaries to receive with indignation and derision the doctrine of atonement and of the Divinity of Christ.

" Besides these questions, other matters of scarcely secondary importance are constantly engaging the attention of missionaries—great questions as to the principles which should determine our selection of methods of work. I will just state these questions, and then, without attempting to dogmatize for other fields or other workers, will mention the views which we hold on each point, and the reasons that have guided us to these decisions.

" 1. Should we aim at magnifying or minimizing the benefits of civilization ? We carefully avoid praising civilization or civilized powers to the heathen, and if they themselves are extolling civilization, we tell them that they should not set their affections on things below. We tell them that God has commanded kings *not* to greatly multiply to themselves silver and gold (Deut. 17 : 17), but that holiness is just as much at home in their little villages as in great palaces. Of course I use the word civilization in its strict sense. I do not refer to truthfulness or morality, which are far more likely to be found in the wigwam of the converted American Indian than in the halls of the Palais de Justice at Paris.

" 2. Should we direct our efforts to the children or the adults ? We preach to all alike ; but in practice we find that the adults give more serious heed to what is preached, and work among them has been more encouraging.

" 3. Should we regard education as a pathway leading to conversion,

or as a result to spring from it? In these lands, every one, from the Sultan in his palace down to the little child that scares the birds from the maize fields, can *best* be reached by the old apostolic fashion of preaching; and nothing in our experience corresponds to what we hear of India, that educational missions are the only way of reaching certain classes. Moreover, we note that about 99.5 per cent of those who have been educated by the Niger Mission in past years have turned out very badly indeed, and the only effect of education has been to greatly increase their power for evil in the country. We, therefore, at Lokoja are endeavoring to reduce the education of the unconverted to the smallest possible limits, as the work of instructing genuine inquirers in the Scriptures seems likely to demand all our strength.

"4. Should we aim at getting influence with the natives as a preliminary to unfolding unwelcome truths to them? or, should we at once declare the whole counsel of God in faith that He will be responsible for our influence? It is our experience in this field that influence which is gained at the price of keeping unpleasant truths in the background is not worth having; for it parts like a rope of sand the moment a faithful attitude is resumed. On the other hand, we have again and again been amazed at the way in which God has supported a message of uncompromising outspokenness, and has suddenly smitten the hearers with conviction, when, humanly speaking, nothing but curses or violence could have been looked for in reply.

"5. Should we adopt in preaching among the pagans the methods prescribed for the evangelization of Palestine in Matthew 10 : 9–15? That we should do so was maintained, as many may recollect, in a very powerful series of papers in the *Christian*, papers which contained so very much that was true and searching that many of us were almost persuaded to adopt the writer's conclusions. Long and careful examination of the question, however, has convinced us all that taking nothing of the Gentiles is the command for *us;* and so, although free gifts of food are heaped upon our delegates in all their journeys, we make a point of paying generously for all we receive, in spite of the people's protestations. A great principle underlies this; for all in these lands, even those who still adhere to paganism, have a great idea of making 'Sadaka,' or free-will offerings, to the mallams, as an act of religious merit, and with the great mass of the population a gift to a religious teacher is as much a salve to the conscience as five shillings for a mass is to an Irish Romanist. Those who have worked among Romanists will appreciate my meaning. It is, therefore, of no little importance to refuse such gifts, if we wish our words to strike home with undiminished power of conviction.

"For the last five or six months our work has been rapidly developing, almost, I might say, in geometrical progression, and that in spite of the steady diminution of our numbers, and the fact that no European, except Miss Griffin, has had any prominent share in the mission work. 'The

people are yet too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.' These words, the subject of one of our Bible-readings in the end of September, have sounded in my ears ever since. And now this is being still further carried into effect. Mrs. Brooke has been prostrated for nearly a month by a second attack of hæmaturic fever, followed by a very severe and obstinate attack of dysentery, so that a prolonged stay at Lokoja would be quite useless. I may mention that this same attack of dysentery was gradually getting worse and worse for more than a fortnight, in spite of every remedy and every care, when we called a special meeting for prayer. When the party assembled the attack was at its worst, but from that *hour*, literally, all distressing or alarming symptoms vanished, and recovery has since progressed at a wonderful rate. And thus we know how near God is to us, even in our seeming difficulties and disappointments. At the same time Miss Griffin has been invited to take up work in another part of West Africa, and we all feel she has done right in accepting. This, while it will diminish our numbers, need not, to judge from the past, diminish our work, and it will set me free to go with the various agents over all the ground that has been visited.

"The dispensary work has grown greatly, the patients in the last month being as many as in the preceding half year. But the *wonderful* efficacy of the native medicines, in the hands of the best native physicians, must always prevent the dispensary work from reaching very many of those who can pay for native doctors. Indeed, in proof of the skill of *good* native physicians, I may say that, though native medicines are very unpalatable, I would just as soon have a first-class country doctor as a European physician to attend me in any illness with the cure of which the natives are familiar, unless, perhaps, the European had five or six years' experience of the country, which is not very common.* Our dispensary work, however, has been chiefly carried on among the Kakandas, that rude and savage tribe of fishermen who live between this and Egga, whose little huts, now that they have fled in large numbers from Nupe oppression, are crowded along the waterside. These are the only people in all this country from whom we have met with insults or threats of violence, and now, since the district-visitors have been going to their huts, they all receive us eagerly, and flock up the hill-side every morning to bring this or that comrade to have some sore, or cough, or swelling seen to, and to listen to whatever they may be taught. Thus to the *poor* the Gospel is preached.

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* While acting for a short time as medical attendant to the local garrison of R.N.C. Constabulary (at that time about 300 men), I always consulted with the native physicians, who became very open, and freely explained to me their drugs and their course of treatment. Many difficult cases I entrusted to them, and whenever they told me with confidence *that they had a specific* for the disease in question. I observed that they effected cures which any London physician would have envied. The natives, accustomed to their own very powerful drugs, look upon our mild remedies just as most English M.D.'s do on a bottle of homœopathic pillules.

"At the church we are holding special Gospel services daily, to urge decision upon the many who are now thoroughly instructed as to the way of salvation, and we see many signs that our efforts will be blessed of God.

"Thus closes 1891, the results of the work equalling our most sanguine expectations, for the Word of God has been fully preached over an area equal to Hertfordshire, Middlesex, Kent, Surrey, and Hants. But the means chosen of God have been different to what we had planned. 'The people . . . are too many for me' was written in large characters across the record of the first half year, and now, 'The people are yet too many' is written across the record of the last half year. The least we can do is to accept God's will, and not be as the horse or mule. He would seem to wish that we should give up for a little any feverish attempts to reinforce the work with new men, but just wait on Him, and see how many He can turn to Christ with those whom we have already got. 'Come and let us go over, . . . it may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few.'

LIVINGSTONE'S ANSWERED PRAYER.

BY MISS LAURA M. LATIMER, ROCK CREEK, O.

"And it shall come to pass that, *before* they call, I will answer."—*Isaiah* 65 : 24.

In the year 1866 Dr. Livingstone was exploring Central Africa, in order to discover the sources of the Nile. Ten men deserted him. They made their way back to Zanzibar, and to excuse their sudden return and to obtain money they circulated the report that Dr. Livingstone was murdered by the natives on the western shore of Lake Nyassa. This was believed by his friends in England. He had ordered five hundred pounds sterling worth of goods to be sent him from Zanzibar. The man to whom they were intrusted stole all these necessary supplies and sold them for ivory and slaves. Dr. Livingstone was pursuing his way on foot through wild, trackless forests, wading knee-deep across deadly bogs and marshes, in damp, poisonous jungles, over famine-stricken plains, through broad districts desolated by war, trying faithfully to accomplish the object of his journey, and in total ignorance of the train of circumstances conspiring against him. In the year 1871 he was nearly to the end of the geographical part of his mission, when suddenly his men refused to go one step farther. Bribes, coaxing, nothing availed to change their purpose, and he knew that there was a plot to kill him if he forced them to go on. When he thought of his children, whom he had not seen for six years, the desire became very intense to finish his work. But it was impossible, and heartsore and greatly depressed in spirits, he commenced the long, weary

tramp back to Ujiji on foot, every step of the way in pain. It seemed so unnecessary to him, this long journey back—five hundred miles under a burning tropical sun. But he comforted himself each day of the toilsome way that there would be letters from his family at Ujiji, news from the dear home-land, and plenty of necessary supplies, comforts, and medicine; and he would find faithful men who would return with him to finish his explorations.

He arrived at Ujiji October 26th, 1871, "almost at death's door," and found that the supplies which he had left there for this hour of need had all been sold; the goods sent to him from Zanzibar were stolen. Not a single letter from his friends had reached there. Sick and without medicine, he seemed forsaken; for he knew of no possible way by which help could come to him. He said that he was like the man in the Gospel who fell among thieves; but in his case he was sure that there was no possibility of a priest, Levite, or Samaritan passing that way. Almost on the verge of despair, and in great destitution, he took up his abode in the poorest habitation in Ujiji. This new trial of his faith was very hard to bear, for the thought of beggary among the Ujijians made him very wretched. It was impossible for any letter to reach his friends while the fierce Mirambo was waging such a deadly war with all the tribes between him and the coast.

In the year 1869 Henry M. Stanley, who was in Spain, received a telegram from James Gordon Bennett, editor of the New York *Herald*. It read: "Come to Paris on important business." He reached there the following night, and in haste made his way to the Grand Hotel and awoke Mr. Bennett from sleep to learn why he was so hastily summoned to Paris. Mr. Bennett said: "Where do you think Livingstone is?" And he added, "I think he is alive and that he can be found, and I am going to send you to find him." Stanley looked at him in surprise and said, "Do you mean me to go to Central Africa?" "Yes," the young editor replied; "I mean that you shall go and find him wherever you may hear that he is; and perhaps," delivering himself thoughtfully and deliberately, "the old man may be in want; take enough with you to help him should he require it. Draw a thousand pounds now, and when you have gone through that draw another thousand, and when that is spent draw another thousand, and when you have finished that draw another thousand, and so on; but *find* Livingstone." That night Stanley started for Central Africa. After a perilous journey of nearly two and a half years, he stood upon a rugged height and looked down upon the great Tanganyika. Below him was Ujiji embowered in palms, the waves of the silver waters of the lake rolling at its feet. Those dark, deadly, fever-haunted forests, with their appalling, intense silence, were behind him, and with our flag flying in the breeze, and with the firing of guns and the glad shout of his men, he marched into Ujiji and clasped the hand of the hero of Africa.

The *Herald* expedition arrived there just sixteen days after Dr. Living-

stone reached there. Mr. Stanley said: "Had I not been delayed at Unyamyembe by the war with Mirambo, I should have gone on to Manyema, and very likely should have lost him; but I was detained by a series of circumstances which chafed and fretted me considerably at the time, only to permit Livingstone to reach Ujiji a few days before I appeared. It was as if we were marching to meet together at an appointed rendezvous, the one from the west, the other from the east."

The expedition had been kept a secret; for the young editor of the *Herald* was sending thousands of dollars to Africa to help a missionary whom nearly all the world believed was dead and buried years before. Stanley himself felt that he was pursuing a shadow, and yet he was on the way more than two years before Dr. Livingstone knew that his supplies were stolen; he was pressing on with all possible speed, "lifting up his head and asking the silent plains around, and the still dome of azure upheaving to infinity above, Where can he be?" and at last reached him, just at the hour of his extreme need.

NEWS FROM THE SOUTH AFRICAN MISSION FIELD.

BY WILLIAM J. NEETHLING.

On Friday, February 26th, the minister of Stellenbosch received the following telegram: "Christening on Sunday, 11 A.M., chief, wife, and thirty-one others; pray for us."

This was from Moçuli (Pilands Mountains, Rustenburg, Transvaal), where Mr. Beyer, the missionary, is working on behalf of our Dutch Reformed Church in Cape Colony.

This is a great event in the history not only of that station, but also of the Mission Society of our Church, that Linque has at last yielded himself to the Lord and consented to baptism.

He has long been favorable to the mission and built a church, but the attractions of heathendom—polygamy and the like—have hitherto kept him back. Now he is coming out openly for his belief, and we rejoice with the missionary and his lady assistants.

On Sunday 28th we heartily responded to the request. In our young men's meeting and in our large gathering in the Church special prayer was offered for a rich blessing on the ceremony, and for further manifestation of the power of the Holy Ghost in the hearts of the chief and those around him. All throughout the Sabbath our hearts were full of praise and thanks.

Most likely political troubles will arise from the heathen faction to test the Christian endurance of the king and other converts. They will need special grace to remain steadfast.

"If we Christians," wrote a lady from the mission field, "find it so hard to be spiritually minded how much more they who are undeveloped and in such surroundings!"

Let us then ask for the prayers of Christians who love mission work, that the Lord may send His Holy Spirit into their hearts ; that they may grow in grace and in favor with God and man, and lead many of the other heathen to the foot of the cross.

Dr. Laws, of the Nyassa Mission, has been making a tour through some of our towns in the Colony on his way to Scotland from Bandawe on furlough. He has everywhere delivered addresses, appealing to the young people to go to the mission field, explaining the needs and nature of the work, and telling us "what great things the Lord had done." He has been greatly blessed in this piece of service for the Master. His remarks are specially interesting for their sober, practical sense. His ideal missionary is to be (1) under six feet ; (2) slim and wiry, not too much "beef ;" (3) he must be a good sleeper ; (4) must have good digestion ; (5) must be of a calm, untroubled temperament, and more requirements of the same sort. All are welcome, however, provided they have the last (6) qualification—consecration. "Is every one to have the fever ?" "Most decidedly. Just make up your mind to that at once. If the malaria seizes upon you at the start—*i.e.*, if the malaria works outward—you are safe ; but if you do not get it within a year, the doctor gets anxious ; and if not within two years, he knows that there is small hope of your living more than another year or two."

"Are we future missionaries to go to the mission field married ?" Dr. Laws : "No, it would be very imprudent." "What, are we to remain unmarried ?" "No ! You must marry. But don't you see that your wife can follow later on ? You first go, get a year or two's experience, find her a place, build a house, etc., and then by all means get married."

Such were the remarks he offered. It was to us thrilling when he pointed out the crying need and claims of the heathen, and when he mentioned the few devoted workers surrounded by millions of ungrateful heathen. Much has been done, but oh ! how much more remains to be done before we can meet our Master !

NEW MISSION IN AFRICA.

On June 5th last year, Rev. Dr. Stewart, of Lovedale, left this country for East Central Africa, at the request of Sir William M'Kinnon, Mr. A. L. Bruce, and others interested in the welfare of Africa, to found a mission to the natives in the Imperial East Africa Company's territory similar to the mission of the Free Church, Lovedale, South Africa. At Mombasa the other members of the mission joined him, and thence they proceeded inland. Much difficulty was encountered in procuring the two hundred and fifty porters necessary for the transport of the goods, and also on their inland march through the Taro desert, where for three days they were with-

out water. The original intention was to place the mission at Machakos. A little more than half way to that place, however, Dr. Stewart was much struck by a site on the banks of the Kibwezi River. There was good water, good timber, good soil, elevation three thousand feet, and the people so friendly as to invite the mission party to remain with them. It was thought advisable to make a temporary camp there, while Dr. Stewart, accompanied by Mr. Wilson and fifty native men, proceeded to Machakos to compare the two sites. While journeying to Machakos the chiefs and headmen were visited and friendly relations established. The chiefs were invited to send deputations to visit the white men to see what they were doing, to study their ways, and to return and report to the old men of their villages. The march for two days was up the bed of a river, that being the only road. Although only the beginning of the rainy season, there was a foot or so of water, which, of course, meant considerable discomfort during the march.

The comparison of the two sites was found to be decidedly in favor of the Kibwezi. Although Machakos is cooler, being five thousand feet above sea level, the disadvantages of the want of a plentiful supply of water, want of timber (the nearest being ninety miles off), and the great distance from the coast entailing so much expense in the carrying of goods—all seemed to outweigh the single advantage of cooler climate. A further consideration is, Machakos is situated at the extreme inland side of the Wa-Kamba tribe, while the Kibwezi is on the coast side, this being an advantage in the case of any disturbances arising in the country. Dr. Stewart's intention, however, is to work inland, establishing a chain of stations. Machakos would ultimately serve as a sanitorium for all. The site being fixed, on the return of Dr. Stewart and Mr. Wilson to the Kibwezi plans were drawn up, and the party at once set to work to lay out the station. Two miles of roads and paths have been made round the station. Seven buildings of strong wooden frames, wattle and daub and thatch, are in various stages of completion. These are the church and school combined, dispensary, workshop, store, and three dwelling-houses. English vegetables have been used from the gardens laid out, and six of the small oxen of the country have been trained to the yoke. This last item may seem of little importance to many, but in reality it means the ultimate freedom of the Wa-Kamba women from being the general carriers and burden-bearers of that country. During the months ending December 22d, 1891, the services of the medical part of the mission, conducted by Dr. Moffat, included the following : Dressings and attendances, 354 ; new cases during the four weeks, 99. Sunday services are held in English for the Europeans ; in Swahili for the coast men, who went up as porters, and remained to assist in the laying out of the station. The larger number of these men, however, are Mohammedans. Wa-Kamba services have also been held ; but the natives have yet to comprehend the reason why the white man has come to live in their country. Therefore the work among them will be very slow.

Industrial training is also being introduced, and will constitute an important educational factor in the mission. Thus far, therefore, the new mission to East Central Africa may be said to be fairly set a-going ; and Dr. Stewart looks forward to a great future for it with God's blessing and wise management. A cablegram received on the 22d instant from Dr. Stewart announces his arrival at Mombasa, whence he sails on the 28th instant for this country.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MAS

Africa.

—Our French brethren in Basutoland have experienced a heavy loss in the death of M. Louis Duvoisin, missionary at Berea. The *Journal des Missions*, speaking of his articles, says : "They enable the readers to appreciate all those qualities of style, of penetrating observation, of delicate and sagacious judgment, which distinguished M. Duvoisin, and which stamped him as being, in the true sense of the word, a thinker. But that which these articles do not reveal, and which only his intimate friends and associates have been able to appreciate, are the moral qualities which distinguished him—that goodness, that sweetness, that charity, that piety which beamed from his countenance, and gave him, above all when he prayed, an expression almost celestial."

—A writer in the *Catholic Review*, remarking on the apparent sickliness of the Catholic Church in Southern Europe, is quoted as asking whether it can be that the instrumentalities of religion have there too much taken the place of that which alone gives them value, namely, the Christian regeneration of the individual. The following remarks of Professor Kruger, in the *Journal des Missions*, appear to confirm this surmise of the correspondent of the *Catholic Review :* "The King of Congo is dead. The political journals have said little about it ; and more than one reader will perhaps ask who is this sovereign, mortal like others, but whose death causes so little stir. Dom Pedro V. died February 14th, 1891, in his capital city of Ambassi, better known by its Portuguese name of San Salvador, where he had been reigning since 1859 ; he filled a throne whose occupants once treated as brethren with the powerful Portuguese sovereigns of the sixteenth century. Their court then courted dukes of Sundi, counts of Sonho, marquises of Pango, and of Pemba. Great cathedrals reared their spires toward heaven ; processions traversed the capital, upon whose sumptuous sacerdotal ornaments the sun of Africa gleamed resplendent, and above whose ranks floated the standards of white and gold blessed by the Pope. Dom Pedro V. still kept, as an ægis, the Standard of the Cross blessed by Innocent VIII. about 1490. This, some crucifixes, some images of saints treated as fetishes, a sonorous and empty title of sovereignty, are all that is left of those Congo missions so much vaunted by the Portuguese Dominicans and the Italian Franciscans of the sixteenth century.

"What a lesson for the missions of the nineteenth or twentieth century ! Is it, then, that the monastic orders which preached Christianity in the kingdom of Congo from 1491 until the bishopric of St. Thomas and of Congo was created, in 1533, were wanting in zeal or in sincerity ? Neither zeal, nor resources, nor successes failed them ; their enthusiasm in the sixteenth century is comprehensible, if Christianity consists in ceremonies, if the Church is a passive throng which conforms its movements to a prescribed ritual. That is precisely the germ of death which has killed Congolese Christianity ; the outward institution has been accounted more important than the sinners who ought to have been summoned to a personal experience of salvation at the foot of the Cross of Christ ; the imposing framework has hidden and smothered the individual ; the name has been more than the reality ; there were churches, priests, canons, and chapters ; there was a fully organized Christian nation—and no Christians."

Arabia.

—Major-General F. T. Haig, of the British Army, has published an interesting pamphlet entitled "The Evangelization of Arabia." He remarks that missions in many parts of Arabia, contrary to popular impression, cannot be compared to going forth "as sheep in the midst of wolves," and that, though not destitute of risks, they involve risks far less than those of Paul and his fellows.

—As Islam was born in Arabia, we are apt to imagine that all its people are Moslems. Yet the Bedouins—one third of the Arabs—are for the most part only Mohammedans in name, and many of them hardly even this. They have a strong sense of natural religion, and are wont to pray, "Lord, forgive us in Thy great compassion, and have mercy on our friends that have gone before us," and there they stop. Even of the civic Arabs, those in the East follow all manner of opinions, and are rather hostile than friendly to Islam. In Yemen also, especially near the British post of Aden, there is considerable opportunity to present the Gospel. The simple, stern, and ferociously Mohammedan Wahabees, in the centre, are, indeed, at present inaccessible. "How such a mission would in time develop it is impossible to foresee; but the Arabs are a noble race, with great capabilities. They once bore the standard of the False Prophet from Persia to the Atlantic, and if fired with a similar enthusiasm for the glory of Christ and the salvation of men, might yet prove to be a powerful factor in the conversion of the world." There seems little doubt that Arabia Felix will soon fall from the hands of the Turks into those of the English.

"The work will be one involving suffering, occasional loss of health, and even risk to life; but it is one which Paul would have chosen and an angel might envy. Can the churches of Christ in Great Britain take it up, or is it of altogether too adventurous a type for our modern Christianity? The probability is that the difficulties besetting it are greatly magnified in most minds by ignorance of the real feelings of the Arabs, and that those who approach them in a spirit of Christian love and kindness would be met, as the missionaries among the Mohammedan races of Algeria and Morocco have been met, not with fierce hatred and violence, but with a hearty welcome and the utmost readiness to listen to the Gospel message. We live in a wonderful time; it is the day of the Lord's power and Abraham's prayer. 'Oh, that Ishmael might live before Thee!' has yet to receive its full answer in the conversion to God of his descendants and of the other long-neglected races of Arabia."

—The *Church Missionary Intelligencer*, speaking of the infamous practice among the Hindu opponents of the Gospel of fitting the most loathsome words to revival melodies, and singing them about the streets as samples of Christian hymns, remarks: "For, failing to revive enthusiasm for the Hindu deities, has Hinduism thus recourse to the Indian Acheron alone. She cites to her assistance, out of the nethermost depths of unbelief, the free-thinkers, the atheists, and the agnostics of other lands. She honors our own country with large orders for such mischievous wares. For these Hindus everything of the foreigner is hateful save his vices and his infidelity. With such Hinduism scruples not to ally itself in closest amity. Anything which is an enemy of Christ is the friend of Hinduism. One of our missionaries describes to us very touchingly the effect, fatal and instantaneous, of one of these sulphurous shafts of infidelity. A Hindu actually on his way to baptism had placed in his hand one of these mis-

sives of atheism. He paused, he read it, his faith was destroyed; permanently and completely was his trust in Christ uprooted. 'I would give worlds,' was his bitter lament, 'might I again recover again the faith which I have lost.' We believe it is impossible to duly estimate the deadly influence of the scepticism of the English materialist. We are convinced that the persistent assaults of infidelity represented in the coarse and vulgar secularism of the halls of science, or the refined criticism of popular reviews, is efficacious especially in our Indian dependency. We are even of opinion that many of such articles are penned for a far wider circle than our domestic England. Often their contention seems not to move in the same plane with the arguments they assail. We have, we believe, detected also an inaccuracy of uncritical statement, a frequent misrepresentation of the most obvious positions of the faith, which seemed to indicate that the writer held not in his view so much the more immediate environment of his educated fellow-countrymen, as the credulous receptivity of a crude, because ill-informed, Indian *clientèle*. These prophets of scepticism are not without honor, but it is not at the hands of their educated countrymen they receive it."

—"The wilderness hour of this great Society, her time of weakness and peril is past. The time when five men in a room in London looked out on the desolate wilderness of the world and asked, 'What shall we do for the heathen?' the time when the power of a Christian State was arrayed not for, but against missions, and for heathendom; the time when to advocate missions was to incur, as its least punishment, the open contempt of the wise and prudent and even the good—all this has passed. Our Society has won her way to a high and honored place; she stands on the pinnacle of the edifice of Christian effort. Let us beware! The hour of prosperity is the hour of trial. When the seed becomes a great tree the fowls of the air lodge in its branches. Remember the promise is still that God will be with us only in our appointed ways. Still, the wider our field the greater our success, the greater need of humility and caution; need, in our missionary churches abroad, of wisdom, and power, and a sound mind in dealing with all the difficult questions that arise in new and growing churches; wisdom in avoiding all offence save the offence of the cross; faithfulness that never shrinks from truth—strict, rigid faithfulness in dealing with errors of heathendom as such; wisdom and gentleness in dealing with the natural prejudices and infirmities of weaker brethren. Ever as our churches grow will grow their difficulties from these sources. False doctrines, heresies, schisms, have yet to be encountered. The struggle of the earlier Church is for existence; as it grows its trial is to order its life aright."—Archbishop Magee.

—"Not in creeds, not in formularies, not in traditions, not in Bibles even, but in the hearts of those who believe the creeds and repeat the formularies and read the Bible does Christ dwell. Remember that if He is present to bless He is present among the golden candlesticks to trim or remove the waning light! Let us not be high-minded, but fear. Let us pray to be delivered from self-glorification or party-spirit; delivered by a love of Christ and of His truth from the sin of tempting the Lord our God by spiritual pride and presumption."—Archbishop Magee.

—"The kingdoms of the world are the objects of the lawful ambition of the Church of Christ. To conquer them for her Lord is her aim, and her success in that conquest is her true glory. But it must be for her Lord she conquers them; the cities she wins must be called by His name and

not by hers ; it is His kingdom, and His alone, she is to establish. That kingdom is the kingdom of the Cross, the Cross of Christ. Not the Cross of Jesus, the great moral teacher, with its lesson of merely sublime self-devotion of man for men ; but the Cross of Jesus, the Christ, the Son of God as well as the Son of man, with its revelation of the infinite love of God for man. Not the Cross as some would have it, whereon hung a patient, loving, self-sacrificing man, whose death distresses us by its cruel injustice, and whose life perplexes us by its inconsistencies and its errors ; but the Cross on which was offered up the spotless Victim provided from everlasting for the sins of men."—Archbishop Magee.

—"The new Christianity shall conquer the world for the new Christ, and all men own the Fatherhood of God, and all men feel the brotherhood of man. Yes ! All these will I give thee, and the power over them, and the glory of winning them, if—if only thou wilt fall down and worship, only do homage to the father of all falsehood by yielding the supremacy of truth ; only acknowledge that yours is not the true faith, but one of many, all partly true ; only bow yourselves to me as you enter those temples where men sacrifice to me, and these shall vanish away, and in their place shall rise a great world pantheon, where your Christ shall still have high place, but others take their place beside Him ; only be disloyal to God and God's truth, and you shall have the world now !"—Archbishop Magee.

—"Be ours the glory of the warfare beneath the Cross. Let His be the glory of the final victory ; but never let us be tempted to win the very smallest portion of our Lord's inheritance by compact or compromise with him who has usurped it. No truce in our warfare ; no armed neutrality ; no alliance, but war, stern, uncompromising, open war, for the truth, for all the truth of God against all the lies of the enemy ; and, most of all, against that greatest of all falsehoods, which proclaims his lie to be greater than God's truth, which bids us do homage to the false in order to advance the true."—Archbishop Magee.

—The *Chronicle* for June mentions the Decennial Report of the London Missionary Society, which, however, does not accompany it. It remarks : "Among the many striking facts may be noted : the openings in China for a great extension of country work ; that in India whole villages have gone back to heathenism 'because, having waited long for teachers, no teachers were forthcoming ;' the work of the Native Missionary Society in the Imerina Province of Madagascar, which has raised more than £3000 during the past ten years, and sent out twenty-three agents ; the baptism of our first convert in Central Africa at the close of the decade ; while the New Guinea decade ends with the arrival of the Rev. W. G. Lawes in England with the manuscript of the New Testament in the most widely used language along the southeastern coast of New Guinea."

—The *Missionary Herald* of the English Baptists for October, 1891, says : "There can be no perennial freshness in a superficial acquaintance with the Gospel, and if the churches fail to apprehend the end or purpose of the Gospel, then they lose at once its unfading charm. If the truths of Christianity are regarded simply as valuable treasures that are to be kept locked up in a sacred ark, and carefully guarded from all robbers, then we may expect them to become mouldy and rusty ; but if they are regarded as Heaven's coins for circulation throughout the world, or as weapons that have to be used in the conflict against sin and error, then they will always retain their brightness."

Africa.

—The Free Church of Scotland, in its last report, says : " Almost year by year the Committee has rejoiced to be able, in the good providence of God, to form new and practical relations of co-operation with other churches and societies, as in the case of the Moravians and Berlin Lutherans above recorded. Such relations now exist with the following : With the United Presbyterian Church of Scotland in Nyassaland, and to some extent in Kafraria and Bombay ; with the Established Church of Scotland in British Central Africa, and—as proposed—in Calcutta ; with the Church Missionary Society and the Wesleyan Missionary Society in Madras ; with the Irish Presbyterian Church through the Wilson College, Bombay ; with the Canadian and Australasian Presbyterian churches in the New Hebrides ; with the Dutch Reformed Church of South Africa in Nyassaland ; with the London Missionary Society, South Africa, and now with the Moravian and Berlin Lutheran societies. Such co-operation of the different regiments of the Lord's army extends His conquests in a way which amalgamation even if it were possible, would arrest or weaken."

—*Periodical Accounts* for June (Moravian) has an appeal from Rev. A. G. Hettasch, pastor of Genadendal (Gracevale), in South Africa, which is interesting. He says : " What a church for Genadendal, the mother-congregation of the mission in Africa ! I fear the police at home would never allow a thousand people to assemble within those walls, only kept from falling in by solid beams inside and large buttresses without. Yet it is not to be wondered at that this church presents such a miserable appearance, for it is the very first place of Protestant worship ever built for the children of Africa, and is nearly one hundred years old. It is a structure full of days and full of honors, but the tooth of time has long been knawing at it, and the process of destruction is far advanced. *Genadendal must have a new church.*"

—" The Incarnation, involving the crucifixion and the present work of the Holy Spirit, is the abhorrence of Islam. Islam seems to make much of the will of God, and does of an external will of God. But its thought is of submission to the will of God, and not of suffusion with the will of God" (" Shall Islam Rule Africa ?" by Rev. Lemuel C. Barnes, in *Regions Beyond*). This is a singularly thoroughgoing article. So also : " In general the fruits correspond to the roots. The result of Islam is stagnation ; the result of faith is progression. Islam causes atrophy ; faith causes development. There is one refrain on the lips of Muslims always : 'There is no God but God, and Mohammed is the apostle of God.' Their thought is of the arbitrary, fixed, *mechanical ;* three characteristic words of Christianity are 'Faith,' 'Christ,' 'Life.' They speak of that which is *dynamic !*"

—Mr. Barnes remarks that Islam and Rationalism resemble each other in disliking the Cross. This reminds us of Mr. Wilfrid Blunt's remark that Islam, strictly speaking, is a rationalistic creed.

—M. George Liengme has been sent out to Delagoa Bay, Southeast Africa, as missionary physician by the Free Church Mission of French Switzerland. He has been also ordained as a minister in the Oratory at Geneva.

—M. Grandjean, of the same mission, writes : " As our mission extends

toward the north, that of the Americans of Inhambane will advance to meet it; with them we are always able to extend ourselves, and labor hand in hand."

—M. Junod, of the same mission, remarks: "I am so delighted when our blacks preserve their individuality and originality. There is not yet apparent in these converts that varnish of imitation wherewith so many Negro Christians love to decorate themselves, and which in reality disfigures them."

—"A cardinal of the Roman Church sends out *soldiers* as champions of missions, and *hallows their swords*, as if Christ had never said: 'All they that take the sword shall perish with the sword.' These soldiers fall, sword in hand, and are then glorified as martyrs! What a cry would go through the world if any such anti-Christian thing was done among Protestant—above all, among *English* missionaries! But in Roman Catholic missions everything seems to be allowed, and everything to be extolled."—*Allgemeine Missions-Zeitschrift.*

—It does seem to be a little late to return to the Crusades. Cardinal Lavigerie, in his speeches addressed to these military monks, blends Christ and France, Gospel and sword in such an indistinguishable amalgam that it is hard to say what we are to make out of it, except that it is something with which a Protestant Christian of Teutonic race can have nothing to do, and with which we are sure that Protestant Christians of Latin race *will* have nothing to do. The latter, if they fight for France, will hardly do it under the banner of Rome. Fortunately, they have no temptation, being held altogether unworthy. Cardinal Lavigerie is a man of eminent qualities, but assuredly evangelical simplicity of aim is not one of them, nor even personal simplicity of character.

—The French brethren of Basutoland (Lessuto) have ordained their first native pastor, Carlisle Motobang.

—One of the most self-denying missions in the world is the French Zambesi Mission. After months and years of discouragement, the tide appeared to turn; the brethren were permitted to baptize their first convert; the king, Lewanika, began to observe the Lord's day, to oppose himself to intemperance, to cruel punishments inflicted on the pretence of sorcery, and to plundering forays against neighboring tribes; his young son, Litia, showed very distinct evidences of a Christian mind, and the schools and the Sunday services began to be more largely attended. But "the clouds have returned after the rain." Malicious whispers have once more gained the ear of the king, while loss after loss has reduced the missionaries, whose comforts at the best have been very scanty, to a peculiar depth of privation. M. Coillard regrets to have had to write the saddest of all his letters home. "But the old soldier of Christ would not know how to linger long over a mood of discouragement. He adds: 'But be of good courage, the bark will not capsize.'"

Miscellaneous.

—The *Ceylon Friend* (quoted in the *India Watchman*) says: "We must tell the home churches the whole truth, our failures as well as our successes. There is, of course, a great rage at home for pathetic incidents and striking facts, and they have their use; but when they are so placed

before our people as to lead them to suppose that they furnish a correct index of the general character of our work they do incalculable harm ; they arouse a momentary enthusiasm, but also hopes which are certain to be disappointed. Our people will never understand our work, appreciate our difficulties, or gain that kind of faith which is necessary to success unless we place before them the whole truth."

—" According to the papal *Osservatore Romano* there still live among the mountains of the island of Sardinia descendants of those 80,000 Jews whom the Emperor Vespasian exiled thither after the destruction of Jerusalem."—*Jewish Intelligence.*

—The *Chinese Recorder,* referring to the abuse lavished by the Lepel Griffins and their confederates on the opponents of the opium trade, quietly remarks : " It would seem rather late in the day to ignore the fact that the conscience of a nation can be aroused, and that there is such a thing as moral stamina among a people." But what can those that have no conscience of their own know about other people's consciences ?

—Bishop French, of Lahore, who threw up his bishopric that he might preach the Gospel to the Mohammedans, and who died of a sunstroke at Muscat, has been not unaptly likened to Raymond Lull, that illustrious missionary of the middle ages among the Moslems, and like him in fact, though not in form, he died a martyr. His brother, a clergyman, writes of him : " His whole time, from morning to night, was spent in preaching in the open air with varied success. . . . His intervals of time were spent in prayer and meditation, and a translation into Arabic of St. Hilary on the Trinity. His diary reads like an apostolic missive. I never knew a man so humble, so self-sacrificing, so perfectly heroic for his Divine Lord. He was a thorough Oriental scholar—Hebrew, Sanscrit, Arabic, Persian, Hindustani, Hindi, Tamil, etc." Such men keep up the succession of saintly witnesses in the wilderness until the time has come to bring Ishmael in.

The Levant.

—The Broossa Orphanage in Asia Minor, at the foot of Mount Olympus —not, indeed, the one venerated of old as the seat of the gods, but the most eminent of its four or five namesakes—being an institution entirely dependent on individual contributions, is deservedly commended to Christian benevolence. Contributions will be gratefully received and acknowledged by Mr. M. Baghdasarian, 303 West Twenty-first Street, New York City. This institution has the warm commendation of Dr. Cyrus Hamlin and of the Prudential Committee of the American Board. Bishop Whipple, quoted in the *Spirit of Missions,* says that a new Armenian version of the Bible is now in preparation by a commission consisting of an Armenian priest, a Roman Catholic priest, and a Protestant.

—Secretary Wright, of the Bible Society, at the anniversary of the London Missionary Society said that he felt that the tremendous wealth of influence and power in woman's work had hitherto been neglected. " In Damascus we men preach to the cheerless east wind of the Oriental Bazaars. A woman will go with her smile, and this smile will be answered by a smile. We dare not smile. She goes with this access to all these little springs of love and influence down among the people, into the homes, into the seed place, where the good seed can be sown in the hearts of the women."

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Parliament of Religions at the World's Fair.

BY REV. JOHN HENRY BARROWS, D.D., PASTOR OF THE FIRST PRESBYTERIAN CHURCH, CHICAGO, ILL., AND CHAIRMAN OF THE GENERAL COMMITTEE ON RELIGIOUS CONGRESSES.

During the next eighteen months nearly all roads will lead toward the Columbian Exposition. The latest World's Fair will be the largest, the costliest, the most comprehensive. The English commissioners who carefully studied the situation expressed the conviction that the coming Exposition will far surpass in extent, and eclipse in splendor, even the Paris achievement of 1889. At the Exposition Headquarters it is computed that, by the Directory and the Commission, by our National Government, the different States and the more than fifty nations who are to participate in the World's Fair, there will be expended, in the preparation and conduct of this colossal undertaking, a sum not far short of $40,000,000. The Director-General is confident that thirty millions of admission tickets to the magnificent display will be sold. The vast interest aroused in America and in other lands will increase as the months go by. The Rev. E. S. Williams, one of the special Commissioners of the Treasury Department in promoting the World's Fair abroad, wrote recently: "In Japan I met almost unceasing ovations. No halls would hold the mercurial and enthusiastic people, glad to hear and proud that their government was preparing to vote a generous appropriation for the Jubilee of Peace."

But is the Columbian Exposition to be chiefly a brilliant illustration of material achievement and mechanical progress? Far from it. No other World's Fair ever provided so amply for education, music, charities, religion, and the liberal arts. Dr. S. H. Peabody, the excellent chief of the Liberal Arts Department, informs us that the space assigned to his division is more than double that provided at Paris, and more than ten times what was furnished at the Centennial. But to indicate the intellectual and spiritual sources of civilization, the World's Congress Auxiliary has been organized by the Exposition authorities. The congresses provided for will cover the chief departments of knowledge, and will extend through the whole half year during which this World's University will continue. Hundreds of busy men and women are daily planning for these conventions, corresponding with more than twenty thousand of the leaders of thought in all lands. Religion, the supreme concern and glory of man, has been excluded, as an element of discord, from all previous world's fairs. In the coming Exposition, however, it will have a most conspicuous place, not only in the material exhibit, in the Liberal Arts Building at the very heart of the Exposition, but also in a series of congresses extending from August 25th through September 29th, to be held mainly in the great halls of the new Art Building provided by the Directory. President C. C. Bonney, of the World's Congress Auxiliary, believes that these religious assemblies will overshadow all the other conventions. They have been assigned quadruple the number of days given to any other of the congresses. The meetings of the great churches will occupy a week; the mission congresses, covering the whole field of city, domestic, and foreign missions, will occupy seven or eight days; a week has been assigned to the Evangelical Alliance, and three days to the Sunday Rest congresses. The Parliament of Religions, to which representatives of all the great historic faiths have been invited, will open the series, and one chief division of this Congress will be the Parliament of

Christendom, for which invitations are given to those who accept the moral and spiritual leadership of Jesus. Accordingly, one who is able to attend this whole series of meetings, or to read the full official accounts of them, will confront the leaders of the religious world, will know what is reported by all its grand divisions, will gain a vision of the supreme importance of religion in human development, and will be especially impressed with the proofs of the supremacy and the triumphs of an aggressive, world-embracing, evangelical Christianity. The venerable Bishop Weaver, of the United Brethren Church, writes: "Paul went to Rome, not to preach, but to obtain simple justice. God overruled it so that the greatest possible good came out of it. A word spoken in Rome was like a sound uttered in a whispering gallery—it could be heard throughout the whole civilized world. It appears that Chicago is to be made a whispering-gallery, from which all nations may hear and know more concerning the kingdom of our Lord."

Urged to provide plans for religious meetings in connection with the World's Fair, the Committee at once perceived that the religious world in its great historic developments, and not any one section of that world, should be invited to make some representation. Undoubtedly the Committee believed that the best representation possible by the ethnic religions would tend to the exaltation of Christianity. But the spirit of the most generous human brotherhood actuated them in sending out their invitations and in making their arrangements for the Parliament of Religions. They have been delighted with the vast favorable response which so many eminent men of many nations have given to their Preliminary Address and to their First Report. President W. F. Warren, of the Boston University, writes: "I am glad to know that the world's religions are to be represented at the World's Fair. Were they to be omitted, the sense of incompleteness would be painful. Even a museum of idols and objects used in ceremonial worship would attract beyond any other. Models and illustrations of the great temples of the world and of the world's history would be in a high degree instructive. Add to these things the living word of living teachers, and the whole world may well pause to listen." Some years ago President Warren described an imaginary congress of this sort, locating it in Japan, and giving it as its subject for discussion, "The Perfect Religion." This interesting address has been translated into several languages, and presents valuable suggestions to those having the parliament in immediate charge. Dr. Strong, Secretary of the Evangelical Alliance, writes: "It is in the interest of the final triumph of truth and of the brotherhood of man that representatives of all faiths meet on a friendly platform. Such a gathering will be one of the most significant as well as unique exhibitions of modern and, I may add, of Christian civilization." Rev. George Dana Boardman, D.D., of the First Baptist Church in Philadelphia, writes: "I do not believe that a better tribute can be paid to Christianity than to put it in fair comparison with other religions." Dr. Storrs, President of the American Board, has expressed his admiration of the plan as "certain, if wisely carried out, to attract wide attention, to make happy and strong impression on a multitude of minds, and to leave behind it permanent good effects." The Committee have been particularly pleased with the responses from Christian missionaries and teachers in other lands, like President Washburn, of Robert College; President Tison, of the Imperial Law School of Tokyo; Dr. Miller, of the Christian College at Madras; and Dr. Henry H. Jessup, of Beirut, who is one of the Advisory Council, and who has called attention to some intelligent and English-speaking Mohammedans of Syria, who should be invited to the Parliament. It is well known that the plans of the Committee have been approved by statesmen like Mr. Gladstone,

Count d'Alviella, and Professor James Bryce ; by the poets Whittier, Tennyson, Holmes, Arnold, and Stedman ; by Cardinal Gibbons, Archbishop Ireland, and other leaders of the Catholic Church ; by prominent divines of Great Britain and the Continent ; by many bishops of the Protestant Episcopal Church and of the Methodist Episcopal Church ; by leading college presidents of America, leading religious editors, and a score of the best-known teachers in our theological seminaries ; by a host of stalwart evangelical Christians like Joseph Cook, Dr. T. W. Chambers and Professor Edwards A. Park, and by a large number of those who have the conduct of our missionary societies. Assisting the General Committee of Sixteen is an Advisory Council of nearly two hundred of the world's religious leaders, who approve the general plan, and are furnishing timely and valuable suggestions.

A book has recently been published, "The Religious Systems of the World," a series of papers and addresses delivered on successive Sunday afternoons in London by expert representatives of each. It is something like this school for the study of comparative theology, which the Committee desire to bring about, accompanied, however, by surroundings which will lead men of different faiths to a better understanding, and to be followed by a Parliament of Christendom, in which the apologetic of Christianity will be set forth by the ablest Christian scholars, and in which not only practical problems of ethical interest, but also the great question of the reunion of Christendom, will be amply discussed. One of the many important objects aimed at is the brotherly conference of religious men, a religious fraternity involving no surrender of personal conviction and no abatement of devout faith on the part of those who recognize that Christianity is widely differentiated from other systems by an authoritative and miraculously accredited revelation. The temper of indifferentism with regard to the important peculiarities distinguishing the religions of the world is not to be cherished. Logically following the presentation of common truths will be the presentation of distinctive truths, and no discussion of differences is largely useful till men discover what they believe in common. It is a matter for thanksgiving that a notable gathering is to be held wherein men far-sundered in their inherited and acquired faiths are yet to confer in the most catholic and irenic spirit. What a contrast it presents to those frequent pages of religious history which have been marked by disastrous animosities !

Since the General Committee, with one exception, are Christians, and since the summons is sent forth from a Christian land, the Parliament may be rightly conceived as, in a large and general sense, the invitation of Christianity, addressed to all the great historic faiths, to come and give an account of themselves. The faiths that have been invited, through personal letters, are the Brahman, Buddhist, Confucian, Mohammedan, Parsee, Jewish, and Christian. Others may be included. The Japanese scholar, Morihiro Ichihara, of the Yale Divinity School, writes : "I doubt whether you can get any English-speaking Shintoists who can competently represent that religious body. Still it seems to me that they should be represented in a meeting like the one you are planning for, and I shall suggest the names of Baron Senge and Mr. Matoori, as the two most prominent Shintoists at present."

What kind of men are we inviting to speak in the Parliament of Religions ? Let President Washburn, of Constantinople, answer : "You must have able men, pious men, who have full faith in their own religion and are yet broad enough to confer with infidels." We have invited such men as Justice Ameer Ali, of Calcutta, to represent Mohammedanism ; Mr. Bunyin Nanjio, a Buddhist priest of Tokyo, and former lecturer in Oxford University, to represent Buddhism ; Babu Mozumdar to repre-

sent the Brahmo Somaj of India. Many names have been suggested to speak for these faiths and others, and the Committee will extend invitations after careful conference with experts. As the work advances we are more and more hopeful of securing a good representation from most of the historic faiths. What will the men of other religions be likely to say? It is hoped and expected that they will make the best representation of their own systems which can be rightly offered. While it is probable that they will call our attention to the noblest teachings of their sacred books, and disown the popular and widespread perversions of their scriptures, it is also in the scope of our plan to discover what spiritual and other effects their religions have produced upon the peoples among whom these faiths have prevailed. Christianity has never rejected the biblical declarations that "in every nation he that feareth God and worketh righteousness is accepted of Him," and that Christ "is the true Light, even the Light which lighteth every man coming into the world." It believes that the religious nature itself and all its heavenward yearnings are of Christly origin, and that whatever of truth and goodness may be discovered in the twilight of Asia is a reflection of that original Light which, in the fulness of time shone amid the hamlets of Galilee and in the streets of Jerusalem. The peoples who have received the ampler Divine radiance should disclose the gentlest and most generous spirit to those who have groped in a dimmer illumination. Christianity will doubtless be forced to face those mighty obstacles to missionary progress, the monstrous sins of Christendom; and it will also be bidden and encouraged to tell not only through American and European, but also through Japanese, Hindu, Chinese, Arab, and African Christians what the Gospel of Christ has wrought for their races and nations. Quite as important as the question, "What will the Mohammedan and the Buddhist have to say?" will be the question, "What are they to hear?" Of course it will only be just that the Christian faith, which is held by nearly all the ruling nations of mankind, should be presented in its argument and in its historic results by those who will speak with the greatest fairness, the widest learning, and the most conspicuous ability. If it be asked, "In what spirit should the representatives of the great historic faiths be met?" the reply is, "In the spirit of the most cordial brotherhood, attentive kindness, and Christian love." It is in our thought to have social conferences, for example, of the representatives of the faiths of India. The Rev. Dr. Wherry, of Chicago, for twenty years a missionary in Madura, believes that such social conferences will be promotive of permanent good, and that the representatives of the non-Christian religions should be made practically familiar, by observation, with the work of the American churches, charities, Sunday-schools, endeavor societies, and Young Men's and Young Women's Christian Associations.

It is certainly a subject of congratulation that the time draws near when representatives of widely different faiths will be able to meet in friendly conference without compromising any personal conviction. While the Parliament of Religions, like the Parliament of Great Britain, is not an assembly whose object is worship, the Committee are planning for the singing of devout hymns of thankful praise; and they may decide that, as at the Religious Convention which President Warren imagined, there shall be moments of silent prayer. But immediately preceding the meetings of the Parliament will be daily morning conferences, under a great variety of suitable leaders, which will enable those naturally affiliated to worship together and to come into a more perfect acquaintance. And who can doubt that not only will thousands of earnest hearts be praying to God in the stillness of spiritual communion during the sessions of the Parliament, but also that millions of those who have

learned the way of salvation through Jesus Christ will, in many lands, offer up daily petitions that this phenomenal assembly of God's children may be blessed to the furtherance of that kingdom which they believe is yet to cover the earth. The speakers who have been suggested for the opening session of the Parliament will represent twelve hundred millions out of the fourteen hundred millions of the human race. Surely that will be a great moment in history, as Dr. W. H. Withrow, of Canada, has suggested, "when men who profess the differing religions of the world stand side by side." The Committee having this enormous undertaking in their charge fully appreciate the task committed to them. They are pioneers entering a new country; they seek light and wisdom from every source. They desire to accomplish the greatest possible good and to unite all those who believe that such a congress as has been outlined will promote the best interests of mankind. They desire (to quote from the objects of the proposed Parliament, as stated in the forthcoming revised edition of the First Report) "to deepen the spirit of human brotherhood among religious men of diverse faiths;" to set forth what are deemed the important distinctive truths taught by each religion; to indicate the impregnable foundations of theism and the reasons for man's faith in immortality; to strengthen the forces adverse to materialism; to inquire what light each religion may afford to the others; to furnish an accurate account of the present outlook of religion; to throw all possible light on the solemn problems of the present age, and to bring the nations of the earth into more friendly fellowship. They invite the co-operation of all who are favorable to their plan in its grand outlines, and the suggestions of all who believe that it may be improved in its minor details. Max Müller has written: "I have never disguised my conviction that a comparative study of the religions of the world, so far from undermining our faith in our own religion, serves only to make us see more clearly what is the distinctive and essential character of Christ's teaching, and helps us to discover the strong rock on which the Christian, as well as every other religion, must be founded." The science of comparative religions, according to President Fairbairn, has shown the necessity of religions to man, and the supreme necessity of the highest of them all. Professor Legge, of Oxford, speaks for the Christian scholarship of to-day when he says: "The more a man possesses the Christian spirit and is governed by Christian principle, the more anxious he will be to do justice to every system of religion and to hold his own without taint or fetter of bigotry." The study of comparative religion has tended to strengthen Christian missionary enthusiasm. Those disciples of Christ who know most intimately the other faiths, and appreciate most fully the truths which they may contain, are augmenting their unselfish efforts to give to all the world the supreme blessings of the Christian Gospel. In Christian lands one chief hindrance to the foreign missionary cause is a deep ignorance concerning the non-Christian nations, and a stolid indifference toward those remote and unevangelized myriads for whom Christ died. Whatever can be done to make the non-Christian peoples less unreal to the Church generally will be an enormous gain to Christian evangelism. Dr. Ellinwood, of the Presbyterian Board of Missions, who has widely and carefully studied the Oriental faiths, believes that in proportion to the intelligent discrimination which shall be exercised in judging of the non-Christian religions, and the skill which shall be shown in presenting the immensely superior truths of the Christian faith, will the success of the great work of missions be increased; and he thinks that a timid attitude "amounts to a half surrender, and is wholly out of place in this age of fearless and aggressive discussion. Evidently the one thing needed to disenchant the false sys-

tems of our time is a clear and accurate knowledge of their merits and demerits, and of their true relations to Christianity."

I express a deep personal conviction in saying that I believe that the Parliament of Religions, in connection with the whole series of religious congresses, will bring into glorious conspicuity the supreme power and attractiveness of the cross of Christ. While we earnestly seek from our brothers beyond the sea a frank and full presentation of their sincere beliefs, which is only possible in an atmosphere of confidence, mutual respect and affection, we shall speak from our hearts those truths which have come to us from the words and the life of the Son of God. Believing that Christianity is not only the complement of all other religions, filling out what is imperfect in them, and correcting what is erroneous, but is also a direct, miraculous revelation centring in a Divine Redeemer, they who hold this faith will have the opportunity to proclaim it as never before. The religion whose distinctive features are incarnation, regeneration, and atonement flings its loving challenge to all the world, and has no fears!

CHICAGO, April 9, 1892.

Seed Thoughts of the World's Congress Auxiliary.

The scope of the World's Congress Auxiliary is suggestively set forth in the Committee's report, as intended to reach a class of information and discussion indicated by such themes as the following:

"The Idea of God, its Influence and Consolations." "The Evidences of the Existence of God, especially those which are calculated to meet the agnosticism of the present time." "That Evils of Life should be shunned as Sins against God." "That the Moral Law should be obeyed as necessary to Human Happiness, and because such is the Will of the Creator." "That the Influence of Religion on the Family of Life is to make it Virtuous and Pure." "That the Influence of Religion on the Community is to Establish Justice, Promote Harmony and Increase the General Welfare." "That the Influence of Religion on the State is to Repress Evil, Vice and Disorder in all their Forms, and to Promote the Safety and Happiness of the People." "That Conscience is not a Safe Guide, unless Enlightened by Religion and Guided by Sound Reason." "That of a Truth God is no Respecter of Persons, but in every Nation he that Feareth Him, and Worketh Righteousness, is Accepted of Him." "That throughout the World the Substantial Fruits of Sincere Religion include the following: Improved Personal Character; Better Citizenship; Better Business Methods; Nearly all the Works of Charity; Improved Domestic Order; Greater Public Peace, etc." "That the Weekly Rest Day is Indispensable to Religious Liberty, and to the General Welfare of the People." "The Triumphs of Religion in all Ages." "The Present State of Religion throughout the World, including its Marvellous Advances during the Present Century." "The Statistics of Churches as an Answer to the Alleged Prevalence of Infidelity." "The Dominance of Religion in the Higher Institutions of Learning." "The Actual Harmony of Science and Religion; and the Origin and Nature of the Alleged Conflict between them." "The Influence of Religious Missions on the Commerce of the World." "The Influence of Religion on Literature and Art."

Some of these topics naturally fall to the Parliament of Religions, of which the Chairman of the Department writes in a preceding article. Other portions will fall to the several Church denominational conventions, and others to the Congress of Missions, of which the Chairman of the Committee having it in charge, the Rev. Walter Manning Barrows, D.D., has promised to write in our pages at an early date. [J. T. G.]

The Comparative Study of Religions.

[J. T. G.]

There is in our day a search into the religious beliefs of all men, which is popularly spoken of as comparative theology, or the science of religion, though there is as yet no such thing, nor even a tolerable approach to any such thing as a science of religion or a science of comparative theology. All that has thus far been done is to institute a speculative and tentative inquiry, and an initial experiment as to whether the subject of religion is susceptible of being investigated in the same manner as that which has been pursued in the study of the crusts of earth, by which we have the fair beginning of a science of geology ; or similar to that pursued in the case of human speech, by which it may be fairly claimed that we have laid a foundation of a science of language or of comparative philology. Max Müller doubts whether the "time has yet come for attempting to trace, after the model of the science of language, the definite outlines of the science of religion." Yet considerable progress has been made in the collection and arrangement of the material of religion after the model alluded to, and there are those who hold that "the logic of science is a universal logic applicable to all subjects of human inquiry."

"The advance of prehistoric study," says the author of "The Dawn of History," "has been, during the past few years, exceptionally rapid, and considering upon how many subsidiary interests it touches—questions of politics, of social life, of religion almost—the science of prehistoric archæology might claim to stand in rivalry with geology, as the favorite child of the century."

Within the historic period as well, we may fairly be said to be in possession of information from all quarters of the globe and of all the centuries, such as was never equalled by any people on earth of any former time.

The natural tendency in all periods like our own is to generalization of knowledge. Just because the facilities for communication with all parts of the world are so exceptionally great, and because there is, as a consequence, a remarkable interchange of thought with all quarters of the globe, the spirit of investigation becomes unusually active and comparisons are instituted in all directions.

Persons holding, as do Christians, Jews, and Moslems, that their religious beliefs are the only original, uncorrupted, and inspired religion, are supposed to find it difficult to put themselves in mood for scientific examination thereof. Hypothetically this is to acknowledge that their religion is one of many, which is contrary to the permanent hypothesis of the religion from which they derive all their spiritual comfort ; and most Christians spurn the perilous principle of Descartes, that in order to be a philosopher a man must "once in his life doubt everything." Christians of the most advanced spirituality and of the most profound faith in their religion as the one true revelation have, however, been among the foremost to welcome searching analyses of all religions, and to place Christianity not so much in comparison as in contrast with all competitors.

In a large sense it is incumbent on the followers of any religion which lays claim to universal acceptance to show that it is universally applicable. But this is, in fact, to make a beginning of the comparative study of religion. Dr. Moffat, of Princeton College, well said : "Were there no common principles pervading all religions, or were all men as religious beings severally so different from one another that knowledge of one man's religious nature could be no guide to that of other men, a scientific treatment of religion would be impossible," and we may add that the Christian theory of religion would be seriously undermined.

The very work of evangelizing the non-Christian world, which has become so prominent in the last three quarters of a century, has itself thrust upon us

the question of the relation of so-called religions to each other, and especially to that which we profess. Hence really no persons have been more eager to deal with the material of religions than the most aggressive Christians. It is, in fact, impossible to do the work of a Christian missionary without a mastery greater or less of the beliefs which Christianity seeks to displace, correct or supplement. It is possible that the prosecution of these investigations may seriously modify some of our missionary methods. It is possible that thereby we may find that many systems of religious error may be most easily attacked from within ; may be best approached through some inherent weakness of themselves, and thus the work of evangelism become somewhat a work of reformation rather than of religious revolution. Mohammedans, for instance, are bound to accept the Old Testament Scriptures and the Gospel of Jesus, because the Koran includes these among the inspired records which it is obligatory on Moslems to obey ; and it thus becomes practical to present the acceptance of the Scriptures on the authority of their own acknowledged Sacred Book and prophet.

Thus, too, Brahmanism is found to be weak. Investigation has shown that the Shasters and Puranas are but commentaries on the Vedas, and that the Vedas alone contain the originally revealed truth obligatory upon Hindus. But it is found that the Vedas do not teach nor support caste, nor idolatry, nor many other things popularly held in the great Hindu form of heathenism. The comparative study of religions becomes thus a part of our work in seeking to bring the world to Christ ; and so far from shrinking at the seemingly secular search after truth implied in this comparative study of religions, through fear lest the comparisons may subject Christianity to less reverential consideration, the most progressive and aggressive Christians hold it essential to the universal spread of Christianity.

Dr. Ellinwood well says, "It is perfectly evident that in an age like this we cannot propagate Christianity under glass." "There is Christianity in Calcutta, and there is Buddhism in Boston. The line of battle is the parallel that belts the globe. It is no time for mere pious denunciation. There must be no blundering ; the warfare must be waged with weapons of precision, and then victory is sure." The study of the non-Christian religions has been too long allowed to be a monopoly of anti-Christian scholars. In the department of sociology religions are to be brougbt to book, as to their bearing on the condition of industry which they foster ; the social habits of the people ; the position of woman and the character of the family they are responsible for ; the organization of Government, and the character of the rulers they inspire ; the state of public education, and the practical bearing of religious worship on actual life. We will as Christians in many things have to lay our hands on our mouths, but if we are shamed to secure a freer course for our religion at home as well as abroad, we can prove that there is in Christianity that which will produce a humanity which no other religion among men can produce. Theologically we can show the defect of even Chinese ethics as lacking any proper relation to God. Dr. Legge says, "I have been reading Chinese books for more than forty years, and any general requirement to 'love God' or the mention of any one as 'loving Him' has yet to come for the first time under my eye."

A Significant Movement in Burma.—Professor D. C. Gilmore writes to his father, Dr. J. H. Gilmore, of the Rochester University, from Rangoon, under date of March 2d, as follows: "I have glorious news for you ; the Burmans have begun to come. At a village near Pyinmana, in the Toungoo district, a pure Burman village, the entire village has united to drive out the Buddhist priests and to ask the missionary to send them a Christian teacher.

They've completely cleaned out the priests, and I think—but of this I am not certain—that they have torn down the monastery. Mr. Cochrane has sent them teachers and preachers.

"Do you realize the significance of that move? Such a thing has never happened in the whole history of the Burman Mission. The Karens have come in that way again and again; but never until now has a whole Burman village gone over in that style. It means a great deal—the first giving way, which I doubt not will be followed by a rush. It is the beginning of the end. Our hearts are filled with joy and thankfulness; even the least sanguine are full of enthusiasm."

—We are pleased to learn that it is definitely settled that Rev. S. H. Kellogg, D.D., is to return to India at the close of this summer to act with other able scholars in the revision of the Old Testament in Hindi. We are certainly loath to see him leave this country; and the St. James' congregation in Toronto, the pastorate of which he now resigns for this more special field, will feel his departure sorely. But the duty is plain. Neither America nor Europe has a scholar, taken all in all, more thoroughly fitted and furnished for the important task to which the providence of God now assigns Dr. Kellogg. His lectures delivered recently at Princeton College, on "Modern Theory of the Origin of Religion," were of a masterly order. A more genial gentleman could not be found as an associate in the labors to which our brother is now appointed under the British and Foreign Bible Society; and we congratulate his associates in this great work.

—At Poona, Dr. Pentecost preached in a large theatre. The committee of management so arranged it that none but educated Brahmans should be admitted, and every night of a whole week the building was crowded to the door to hear the Gospel preached simply and directly to their minds and hearts. At the close of this series of services a request was sent to Dr. Pentecost that those who heard him should be permitted to pay all the expenses incurred that week; and at the last meeting a gentleman stood up, and in the name of all assembled thanked the Doctor for what he had been teaching them and trying to do for them, and he added, "If any man had attempted fifteen years ago to speak in this manner to such an audience in Poona, he would have been torn in pieces; but here have we been filling this place night after night for a week, to hear, not lectures on secular subjects, but a plain, simple, direct exposition of the Gospel of Christ. This shows how great a change has come over us in Poona."—*The Christian.*

New Publications.

[J. T. G.]

Everything that increases our information in regard to a country with which we are so little acquainted as we are with Korea, "The Hermit Nation," should be hailed with pleasure. We are pleased to say to our readers that the Religious Tract Society of Korea has started a monthly magazine at Seoul, called the *Korean Repository*. The price is $2 a year. It contains articles from all classes and nationalities represented in the Peninsula, discussing the history, language, literature, religion, manners and customs of the Koreans, and all other matters of interest about this "Italy of the Far East." The editor of this department of the REVIEW will receive subscriptions from Americans as showing his interest in this new and worthy enterprise.

Two very excellent and helpful books have appeared recently treating of the religions of the world, very unlike and yet each valuable after its kind. The

one is a series of brief addresses given in London by recognized able exponents of each of the non-Christian religions, and of the several branches of the Christian churches. It is intended to present nothing but a condensed, plain statement, in the working-man's vocabulary, of these several faiths and divisions of Christendom. Its title is "Religious Systems of the World" (Macmillan & Co., New York).

A wholly different book, and one of far greater value to the student of the religions of the world, is that of Dr. Ellinwood, just issued by the Scribners, entitled "Oriental Religions and Christianity," which, besides clearly presenting beliefs of the Oriental world, discusses candidly and boldly the several questions to which their study gives rise. The lectures were delivered before the students of Union Theological Seminary, on the Ely Lectureship Foundation. The opening lecture deals with need of understanding the false religions, followed by a lesson drawn from the Apostolic Church as a model in the method of dealing with them. Hinduism, Buddhism, and Islam are considered; the traces of a primitive theism are sought; the ethical tendencies of the Eastern and Western philosophies are contrasted, and the divine supremacy of the Christian religion contended for. We have no space for a proper review of this most timely contribution to this class of literature.

The dedication of Dr. R. N. Cust's volume, entitled "Africa Rediviva," is touching and very suggestive. It is as follows: "To the memory of Simon of Cyrene, the first African cross-bearer; the eunuch of Ethiopia, the first African who was baptized; Apollo of Alexandria, the first African mighty in the Scriptures; Cyprian and Augustine, the first men, and Katharina, Felicitas, and Perpetua, the first women who died for Christ in Africa; Frumentius, the first translator of God's Word into a language of Africa; and that great army of martyrs, evangelists, and philanthropists, who, just as the translator renders a word into vocables and symbols intelligible to the ear of each African tribe, so by their lives, their utterances, and manner of dying, translated into symbols intelligible to the hearts of the poor African the great, the eternal and all-sufficient truth that Jesus Christ died on the cross for the salvation of the whole human race." It is not in our thought to review this excellent survey of the missionary occupation of Africa, with its valuable maps of every part; but we must make a quotation applicable at this hour, when our Student Volunteers illustrate it: "A dying world lies at the door of Europe—a world ignorant, but not by their own fault, of Christ's great sacrifice; from every rank of the community of the Neo-Latin races, *and of no other*, men and women leap out and cry, 'Send me, send me to my dying fellow-creatures, dying in body and soul. Never mind whether their color is black or brown or red or yellow. Never mind whether they are cruel, or gentle and tractable. Never mind whether they are healthy or leprous. Never mind if I die just when I land on their shores, or live to see them pass from their barbarous nakedness into the decent form and order of a holy church; send me! I have but the desire and a few poor talents; the issue is with God.'"

—Rev. T. J. Scott, D.D., who has been nearly thirty years in active missionary service, has made selections from his contributions to the press from time to time; and Dr. C. C. McCabe's Self-Supporting Missionary Literature Department, 150 Fifth Avenue, New York, has printed these. The title is "Sparks from the Anvil of a Busy Missionary;" the price is twenty-five cents. We understand that Dr. Scott asks no royalty from the publishers. The great variety of themes, crisply treated, will make it helpful to a wide range of readers.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

A Letter from Dr. Kerr Cross.

From Uwundale, Songwe Valley, Lake Nyassa, East Central Africa, Dr. W. Kerr Cross writes :

" Mrs. Cross and I reached our home here October 1st, 1891. I was sent by the committee to build on the hills if possible before the present rains, Mrs. Cross to remain at the central station, half way up the lake, with Dr. and Mrs. Laws till this home should be completed. She did stay a month ; but Dr. Laws, being unwell, left for England, and my wife came north. Meanwhile I had selected a site and begun building.

" The country here is worth fighting for—the finest in these parts, equally distant from the various settlements of white men, English and German, as a doctor should be ; from 5000 to 6000 feet above the sea and 3000 feet above the lake. This valley is ten miles by from three to five, and with a rich red soil, and abounds in cattle. The people are famed for their gardens. Here are many varieties of bananas and plantains.

" When we began work here, Nyembere, the chief, was at war with a neighboring chief, and appealed to me to decide on the affair. The discussion was opened by my reading and explaining the ten commandments, and assuring them that God was ever angry with war, and that, as white men who obeyed God, we could not but frown on such, etc.

" Mirasewa, the one chief, accused Nyembere of *keeping off the rain* from his country last year. And so they fought, etc. I decided that both were wrong ; and as Mirasewa began the war, he must bring a bull and kill it before me. This was done, and they shook hands and ate together as friends ; and so our influence began, and many disputes between chiefs and private men have been deliberated on since.

" We hope soon to have a school and begin more direct spiritual work. Every morning at six we have 150, including workers, for singing and prayer. On Sabbath, at four, besides the English service, a native service at the chief's house, nearly 100 present. At first we had few women, but now a goodly number. It is amusing to see these rude men standing at the hymns and doing their best with grunts and groans to imitate the tunes. They are getting on, however. Nyembere sits on a stool in the centre, and is all ears and eyes ; and when we pray is most careful that every eye is closed. The idea of God punishing by fire (hell) is entirely new to him, and he listened with rapt attention when I had occasion to refer to hell, and when I had finished turned to the women, saying, ' You women, you hear ! if you do bad and don't cook our food, God will roast you in that fire,' pointing to the ashes.

" The windows and fireplaces of our house are sources of great amusement. The natives stare at one another and talk. When a fire is put on and the smoke does not fill the house they are amazed. Then one stoops and looks up the chimney ; another explains that the smoke goes up a hole in the wall and comes out at the top. Out they go to see this, and explain among themselves how it gets beyond the thatch ; then, clapping their thighs, they say, ' He ! the white men ! what wisdom they have ! '

" Our influence is not confined to one tribe, but reaches to many. Already we have been visited by several chiefs and deputations from others. We aim at a large school with youth drawn from various tribes, to be educated and sent back to open schools in their own country."

Some of the missionary dead of 1891 are thus recorded by the *Christian at Work :*

" Bishop French ascended from Arabia ; Bishop Boone, having only for a short time been enrobed in the mantle of his father, the renowned missionary, died in China ; Newton, ' the beloved '

of the Punjab, was followed to better than India's palaces by Winter, of the Delhi Mission, who loved his special work more than he did a bishopric. Amid the lamentations of thousands that 'good servant of the Lord,' Bishop Caldwell, was laid to rest after fifty-four years of labor in India for India; Dr. Luther H. Gulick, the founder of a large missionary family, went up to the 'bosom' of the 'Father of the faithful;' and dear and great John Inglis dropped his finished translation of the visions of him of Patmos to open his eyes on the beatific vision of the Ancient of Days. Redslob, the Moravian sentinel of the outer patrol limit of Christendom on the edge of Thibet, went to know the richer meaning of 'Nam Thang Song,' and to find it 'all bright ahead' forever. Sheshadri, the first Asiatic whom America ever honored with a doctorate of divinity, found a fitting sepulchre in the sea for his body, while his soul went to the 'sea of glass.' Goloknath of Jalander was carried to his burial by 'devout men,' and honored by the presence at his funeral of European officials and a thousand Hindus and Mohammedans."

This list is but partial. Wellington J. White's tragic end cannot be forgotten; the Moravian Marx also died at Leh, and many more, obscure, perhaps, in human eyes, but emblazoned on God's immortal scroll. Think of the missionaries dying in Africa alone in 1891!

The almost simultaneous death of Rev. James Calvert, formerly of the Fiji Mission, and Principal John Cairns, of Edinburgh, takes from earth two of the most distinguished men of the generation—Mr. Calvert, very conspicuous for missionary toils and triumphs, and Principal Cairns, perhaps the most gifted, learned, and really great man in Scotland. If any man survives who combined so much mental power with so much childlike gentleness and generosity, we know not who he is. Mr. Calvert had retired from work, but Dr. Cairns had apparently in him the vigor of his prime. He was born in 1818, and was but seventy-four years old. His last words were, "Only they who openly identify themselves with the cause of God will be victorious and triumphant." James Calvert was born in 1813, and was, therefore, seventy-nine; he died on Tuesday, March 8th, and Principal Cairns on Saturday, March 5th. The two men were in many things strikingly alike, though in others in marked contrast. But each in his sphere achieved an enviable success, and are together in one reward.

Born a Savage, Died a Bishop.

Those who attended the London Missionary Conference of 1888 will recall the kindly face of the aged Bishop Samuel Crowther. He died in London, December 31st, being something over eighty years of age. He was born, he never knew when, in the Yoruba country, one hundred miles inland from the Bight of Benin. He was carried off by Mohammedan slavers in 1819, and was exchanged for a horse. He was treated with the greatest cruelty. Again he was exchanged for some tobacco. The slave vessel was captured by an English man-of-war, and young Adjai, as he was named, was sent to the church mission school at Sierra Leone. In 1825 he was christened by the Vicar of Christ Church, Newgate, Samuel Crowther. In 1829 he married a native girl, who had been educated in the same school. He taught for a while, and accompanied the first Niger expedition. He then went to England and studied in the Church Missionary College. He became a minister, and went with the second Niger expedition in 1854. He translated the Bible into the Yoruba language. He was set apart as a bishop—the Bishop of the Niger territory, in West Africa—in 1864. In May, 1880, the Royal Geographical Society presented him with a gold watch. Bishop Crowther was a godly man, of much intellectual power,

and with a great authority over the natives with whom he dealt. He was very highly esteemed in England. His life is a striking illustration of the power of Christianity to uplift the savage races. All that he was he owed to Christianity.

When we remember that only ten years ago the people of Uganda and Victoria Nyanza were almost unknown to the world, it is surprising to read that the missionaries recently sold in a few weeks 4000 reading sheets printed in the native language. They send word that they could sell 10,000 copies at once if they had them. They say the people are most anxious to acquire the art of reading, and their eagerness for books is astonishing. "As long as we had a reading sheet or a book left," writes one, "a crowd swarmed around us day and night, and hundreds were disappointed when the supply gave out."

The work in Africa, with all its hindrances, goes forward so rapidly and with such strides that the records of yesterday will be out of date to-morrow.

London Wesleyan Mission.

The London Wesleyan Mission about six years since began its work. Attention was first directed to the East End, and afterward St. James's Hall, in the west, and other parts of London, were made the centres of important missionary efforts. In addition to the ministerial staff, some seventy "Sisters of the People" and twenty lay agents are employed in the mission, and as the outcome of their work about five thousand persons are "meeting in class," most of whom previously belonged to no church. Rev. Hugh Price Hughes, before a large assemblage in the Free Trade Hall, Manchester, observed that nothing was more remarkable in the present age than the growing sensitiveness to the amount of pain and misery in the world. This tenderness of heart was already producing a vast social and political revolution. People were to-day taking to heart the suffering and misery of their fellow-creatures as they never did before. They who represented the London Mission were the illustrations of that new awakening of tender sympathy. This movement in London was the direct result of the "Bitter Cry of Outcast London." When that remarkable pamphlet appeared a few years ago it tortured the souls of many. They felt it was a veritable shame that while they were sitting in cushioned corners of their pews there were hundreds and thousands standing under the shadow of their sanctuaries.

Christianity is not dying out, but has moved forward until it has obtained a marvellous hold among all civilized nations. The *Army Chaplain* states the following: "Three centuries after Christ there were 5,000,000 Christians. Eight centuries after Christ there were 30,000,000 Christians. Ten centuries after Christ there were 50,000,000 Christians. Fifteen centuries after Christ there were 100,000,000 Christians. Eighteen centuries after Christ there were 174,000,000 Christians. Now there are 450,000,000 Christians. The followers of the three religions, Confucianism, Buddhism, and Taoism, all combined, are less in number than the Christians alone. Including the latest division of Africa among the European powers, about four fifths of the land of the world is under Christian control." So much for figures; but what of the general influence upon society! Of one thing we must beware. The above figures represent not the converted disciples of Christ, but those identified with so-called Christian communities.

We publish gladly the following correction:

"In the Missionary Review for November there are some pages of information respecting British foreign

missions, by Rev. James Johnston, Bolton, England. Respecting 'English Missions in Canada,' he says: 'With the translation of the Bible into the Cree language, the Bishop of Moosonee writes home that he is making rapid progress.' The writer overlooks the fact that the Bible was translated into Cree many years ago by the Rev. Henry Steinhauer, an Ojibway Indian, but for many years a missionary of the Methodist Church to the Crees, and John Sinclair, a half-breed of the Cree nation. That translation was printed by the British and Foreign Bible Society, in the syllabic characters invented by the Rev. James Evans, at that time Methodist missionary at Norway House. The manuscript was entrusted to another missionary—the Rev. William Mason—who subsequently became a minister in the Church of England. Mr. Mason had the oversight of the printing, and dishonestly introduced his own name into the title-page, completely ignoring the work of Messrs. Steinhauer and Sinclair. He also represented himself as the inventor of the syllabics, thus robbing James Evans of the honor of the discovery. We are under the impression that the work on which the Bishop of Moosonee is now engaged is not a new translation in the syllabics, but a transliteration into Roman characters of the existing edition, probably with such improved readings as may be suggested by his knowledge of the Cree tongue. But on this point we have no positive information."—*Missionary Outlook.*

A few years before her death Robert Carter called upon Mrs. Stuart, and she drew from a desk an old document, which she handed to him. It was a call for a first meeting to discuss the propriety of *forming a Board of Foreign Missions.* Mrs. Stuart said that her husband had gone to that meeting, and in the enthusiasm of his heart had pledged himself to give $500. When he came home his mother and his brother Alexander were full of consternation, and asked him if he expected to end his days in the poorhouse, since he squandered his money in that way. "Ah," said Mr. Carter, "how little he foresaw that the time was coming when Robert and Alexander Stuart would give habitually $50,000 a year to foreign missions and $50,000 to home missions!" Mr. Carter, speaking of Robert and Alexander Stuart, says: "They began to give small subscriptions to benevolent objects, which increased with increasing prosperity. They first gave hundreds, then thousands, then tens of thousands, and at last hundreds of thousands."—*Churchman.*

Extract from *Christian Leader*, June 25th, 1891. Mission field. "Baptist Blundering on the Congo." "In the *Monthly Messenger* of Storie Street, Baptist Church, Paisley, of which Dr. O. Flett is pastor, reference is made to an address lately given by Rev. R. D. Darby, from the Congo." "The story which he told of the privations and hardships which he and his companions had endured was a sad and pitiful one. His two companions died, and he himself only narrowly escaped. In listening to such a story one cannot help feeling that there is great and inexcusable blundering somewhere. There is really no need why our missionaries should be left in such straits for the lack of the common necessaries of life. If the Mission Committee in London, who are responsible, would only show a little more business ability in providing for the wants of their agents, no calamity of the kind would be likely to overtake them. The sad thing is that the lack of proper provision for the wants of the agents sent out has less or more characterized the management of the committee from the beginning. The effects of this are shown in the fact that about 60 per cent of the missionaries sent out to the Congo district have died. Surely a radical change in the mode of conducting the mission is called for!"

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY WILLIAM BRENTON GREENE, JR., D.D.

AFRICA.

The four evangelists record our Saviour's activity when He was on earth in the flesh. Luke, in the Acts of the Apostles, begins at His ascension and narrates the continuance of His work in the Church by His Spirit for thirty-four years. It was, however, promised that the Spirit of Christ should be the life of the Church. "Lo! I am with you alway, even unto the end of the world," said our Lord. It is evident, therefore, that the Acts must be an unfinished book. Christian history in every age is as truly the story of the activity of Christ's Spirit as is apostolic history. This is never more conspicuously the case than in the annals of foreign missions; and nowhere probably has the work of evangelization been more evidently supernatural, more manifestly inspired and guided and developed by Christ through His Spirit, than in that vast and dark continent which, under the name of Ethiopia, is represented in Scripture as about to stretch out her hands unto God, and to which our thoughts are for a little while to be directed.

Africa is the southern continent of the eastern hemisphere. Bounded on the north by the Mediterranean Sea, on the east by the Red Sea and the Indian Ocean, on the south by the Southern Ocean, and on the west by the Atlantic Ocean, it has, since the opening of the Suez Canal from the Mediterranean to the Red Sea, become a continental island. Lying between the 37° of north and the 34° of south latitude, it is almost wholly within the tropics. Triangular in shape, its greatest length is 4330 miles; its extreme width, 4000 miles; and its area, 11,360,000 miles, nearly four times that of the United States.

Until very recently little or nothing was known of the interior of Africa, except that it was rich in gold and ivory and apes and slaves. The explorations of late years have, however, acquainted us with its principal physical features. It has few harbors considering its great extent of coast. It rises gradually from a hard beach of yellowish sand; it spreads out into broad plateaus; and these are traversed by five systems of mountains, some of them lofty. It is watered by many lakes and large rivers, chief among which are the Zambesi on the east, the Niger and the Congo on the west, and on the north the long, mysterious, though historic Nile. It is a land of forests, seemingly trackless and impenetrable, which yield ebony, dye woods, palm-oil, gums, copal, and india-rubber, and whose clearings produce plantains, cassava, tapioca, Indian corn, sugar-cane, much else, so abundantly and readily that industry becomes useless and indolence inevitable. At the same time Africa may well be called the country of the desert. For 900 miles along the western seaboard toward the south there is not a drop of fresh water and but one fertile spot. An even larger region along the eastern coast nearer the equator is dry and sterile. North of the equator is the Sahara or Great Desert, 3000 miles long, with an average width of 1000 miles; its area is almost equal to that of the whole of our own vast country. "Its surface, lower in many places than the Mediterranean Sea, is made up of shifting sand, rough gravel, and barren rock, variously distributed, and occasionally traversed by low chains of bare hills. Extensive plains of salt also occur. Throughout this sterile region rain is almost unknown, and the heat is terrific," sometimes indicating, especially during the hot wind and stand storms, over 120° F. in the shade. The western portion of the Sahara is the wildest and the most desolate. In the eastern part are numerous oases, some of which cover many miles of fertile territory.

The climate of these oases and of the forests and rich table-lands of Africa, which make up two thirds of the continent, is very different from that of the desert. Rain is regular and abundant; the average temperature is about 80° F.; and the thermometer seldom if ever rises above 98° in the shade.

Africa does not seem to be very rich in minerals. Gold, however, is found in Guinea. Iron and copper occur in many of the intertropical places. Seams of coal have been discovered along the banks of the Zambesi. Salt is said to be plentiful everywhere. Diamonds of fine quality and great size have been found. It is not unlikely that there are many mineral treasures yet to be unearthed.

The vegetable wealth of Africa has been alluded to. Its fauna also are numerous and highly characteristic. Land animals preponderate over water ones, and many of the quadrupeds are exclusively African in their origin. Such are the chimpanzee, the gorilla, the dog-faced baboon, the two-horned rhinoceros, the hippopotamus, the giraffe, and five sixths of the known species of antelope. It is in a land extensive, varied, productive, and peculiar as this that the races live the problem of whose evangelization we are about to study.

The people of Africa may be divided into native and foreign. The foreign element, which is numerous, consists of Europeans, Arabs, Moors, Turks, and Jews. The native element embraces six races which are, to a greater or less degree, allied, and which all spring from the great Indo-Ethiopic family. They are thus a mixture of the pure African type with the Asiatic, and they differ in race characteristics according as the one type or the other predominates. The Berbers are the descendants of the primitive stress of the land. They vary in color from black to dark bronze or copper, have high cheek-bones, thin lips, expressive eyes, curly hair, and athletic forms. Their home is Northern Africa. Then there are the Copts. These are the descendants of the ancient Egyptians, and are a mixed race, their ancestors having intermarried with Greeks, Nubians, and Abyssinians. Their complexion is brownish yellow, their foreheads flat, their hair woolly, their lips thin, and their eyes bent upward like the Chinaman's. Their home is Northern Egypt. Next we have the Nilotic race, comprising the Nubians in Nubia, the Abyssinians in Abyssinia, and the Gollos along the eastern coast farther south. These are all strong, vigorous people, often handsome, more or less dark, and standing between the Berber and the negro. Of the latter no description is necessary. Suffice it to say, that their home is the Soudan or Central Africa; that they are very numerous; and that many of them are partially civilized. They are found to improve as we penetrate the country, and there is reason to expect gratifying developments when we shall become acquainted with the vast inland tribes of which now almost nothing is known. Nobler far and more characteristic of Africa than the negro is the Bantu race. Nearly the whole southern half of the continent is their home. A recent traveller thus describes them: "The Bantu is a fine, tall, upright man, with delicately small hands and well-shaped feet, a fine face, high, thin nose, beard and mustache.... Some of them are perfect Greek statues as regards the splendid development and poise of figure." Finally, we have the Gouipine race, composed of Hottentots, Korannas, and Bushmen. Whence they originated is a mystery. They are thought to resemble the Chinese. Like them, they have the high cheek-bones, the oblique eye, the thin beard, the yellowish complexion. They differ, however, in their hair and in the formation of the bones of the pelvis. In height they rarely exceed four feet six inches; and they are lively, cheerful, and by no means wanting in intellect. These six races with the foreigners give a total not far from 300,000,000, or considerably more than four times the population of the United States.

Of the social, moral, and religious condition of these millions little that is good can be said. The northern half of Africa has the characteristics of Arabic civilization. The people are pastoral and nomadic. They have the Arab's genius both for war and for trade. In general, we may say of them that they are restless, fierce, warlike, proud, aggressive ; in trade, keen, versatile, grasping ; in morals, grossly sensual, as the Abyssinians, or proudly abstemious, as the Nubians. They are all stamped with the virtues and the vices of the Moslem faith. Many of them have heard of the Saviour, but almost none of them have found life in Him or even realized their need of Him.

The southern half of Africa is utterly destitute of any civilization worthy of the name. The people live in independent groups under the command of a king, whose slaves they usually are. As to intelligence, there is a vast difference in different tribes. The Bololo people, for example, in the bend of the Congo, clear away the forest and raise crops of maize and mandioca. They are expert in the working and smelting of brass. They understand division of labor. Their streets are straight and their houses commodious. Of the people in the Nyassa district, however, Professor Drummond gives the following description : " Hidden away in the endless forests, like birds' nests in a wood, in terror of one another and of their common foe, the slaver, are small native villages ; and here in his virgin simplicity dwells primeval man, without clothes, without civilization, without learning, without religion, the genuine child of nature—thoughtless, careless, and contented. This man is apparently quite happy ; he has practically no wants. One stick pointed makes him a spear ; two sticks rubbed together make him a fire ; fifty sticks tied together make him a house. The bark he peels from them makes his clothes ; the fruits which hang on them make his food." There is, however, one common characteristic of all the Central African people wherein lies the hope of their future. They are born traders. They have created a true currency, though not a money one. " In the management of a bargain," says Stanley, " I should back the Congoese native against Jew or Christian, Parsee or Bouyan, in all the round world. Unsophisticated is the very last term I should ever apply to an African child or man in connection with the knowledge of how to trade. I have seen a child of eight do more tricks of trade in an hour than the cleverest European trader on the Congo could do in a month."

As to morals and religion, the picture is an extremely dark one. Degradation is well-nigh universal. Polygamy is everywhere practised. The idea of chastity seems to have been entirely lost. The value of human life is not appreciated. Mutilation and death are the punishments for the slightest offences. Human sacrifices are common. Cannibalism is prevalent. Atrocities which among us might not even be mentioned are with them of daily occurrence. There is no worship in the proper sense of the word. Religion has degenerated into a superstition called fetichism.

It does not come so near to the worship of God as idolatry does ; for the idolater professes to worship God through the idol, while the African, though admitting the existence of a Creator and Father, gives Him no actual worship. Sacrifices are made and prayers are regularly offered ; but there is no confession of sin, no thanksgiving, no praise. Fetichism consists in the wearing of charms or amulets to secure a wish or to ward off an enemy. These charms may be anything—a shell, a bone, even a rag—that has been consecrated by the fetich doctor, who professes to inject into it, by means of drugs and incantations, a spirit by whom one can be made successful. Ascetic rules are also to be obeyed. In a word, the only religion of the native is a bondage to fear ; and if we except

the coast regions, this religion is well-nigh universal. "In Stanley's journey of 7000 miles from Zanzibar to Banana, he saw neither a Christian disciple nor a man who had even heard the Gospel message!"

What, then, has been the work of the Spirit of Christ for Africa?

He has inspired the explorations by which the Dark Continent has been brought to the notice of the Christian world, and opened up to the heralds of the Gospel; but for the patient and heroic forced marches of Speke and Grant and Baker and Cameron and Stanley, missionaries could not go into the interior of Africa; and, indeed, the need of them there would not be appreciated. It is significant, therefore, that these intrepid explorers, who for the sake of science or adventure gave the best years of their lives to seeking to solve the mysteries of the Dark Continent, would probably never have seen it but for David Livingstone. Herein is the greatness of his work. He was mistaken in many of his geographical theories, but his mistakes inspired those who corrected them. He planted no missions himself, but his missionary spirit inspired the most effective missions in Africa. He did not live to see the results of his arduous labors. After forty attacks of fever he died on his knees in a grass hut amid the swamps near Lake Bangweolo, early in May, 1873; but that dying prayer was answered. With his death began a new era for the "Dark Continent." Who will say that the Spirit of Christ that lived in him did not inspire the explorations which his death powerfully stimulated, and which but for his life would have been impossible? Again, the Spirit of Christ has controlled the policy of empires in the interests of African evangelization. In the words of Dr. Pierson, "Perhaps no more wonderful occurrence has been recorded since Pentecost than the Berlin Conference, that, in the closing weeks of 1884, met to determine the constitution of the Congo Free State. King Leopold of Belgium, losing his dear son, adopted Africa with her sable children as his own, out of his royal fortune giving a princely sum annually for her sake. What an event was that when, under the presidency of Prince Bismarck, fifteen nations, by their representatives, assembled to form the "International Association of the Congo"! And who are the national parties to this most remarkable compact against the slave trade and for civil and religious freedom? Not only Protestant powers, but Papal kingdoms, the Greek Church as represented by Russia, and even Islam as represented by Turkey. When in the history of the world has there been such a union of the nations of the earth, not to speak of different forms of faith, and all in the interests of the kingdom of Christ? Can we do otherwise than exclaim, "What hath God wrought!" Once more, He has developed as well as inspired and guided the missions themselves. If wonderful works are needed to prove the presence and power of the Spirit of Christ, these works have not been wanting. The Moravians seem to have been the first in this field, as in many others. In 1737 George Schmidt, one of their number, sailed from Holland and established a mission at Gnadenthal, 120 miles north of the Cape of Good Hope. Here he labored for nine years, gathering a little company of converts numbering 47 families. He then went back to Holland to induce others to join him, but was not allowed to return. Not until 1792 did the Moravians obtain permission to resume their work in Africa. Then three humble artisans were sent to that same place. There among the first to welcome them was a poor blind woman, an aged pupil and convert of Schmidt's, bringing with her the old treasure Testament which he had given her fifty years before. Who but the Spirit of Christ could have kept that handful of believers faithful in the midst of a continent "dead in trespasses and sins"? Was there ever a more striking illustration of the truth that He who begins the good work in

us will perform it until the day of Jesus Christ? In 1799 the first four missionaries of the London Missionary Society arrived at the Cape. The Dutch Reformed Church is another of the early agents in the South African mission cause. The two great societies of the Church of England, the Society for the Propagation of the Gospel in Foreign Parts and the Church Missionary Society, were erelong in the field, beginning their labors, the latter in Abyssinia, the former in South Africa. Egypt has been successfully occupied by the United Presbyterian Church of the United States. The western coast is the scene of very many missions of very many churches. Here we come to Ashantee, where the celebrated native Bishop Crowther, whose death we have been called on so lately to mourn, labored; and here, too, but farthest down of all we find Gaboon, and the field well occupied by the American Presbyterian Board, in which field, as in all this region, the mortality among the missionaries has been so great that it has been well called "the White Man's Grave." In 1875, a year after Livingstone's death, a memorial mission was founded for him on Lake Nyassa, and it has been very successful. Space, however, would fail were even the barest enumeration of the missionary agencies now at work in Africa to be attempted. Statistics, too, with reference to this field are singularly unreliable. Like the maps of the country, they change daily. Ten years ago the report was 730 ordained missionaries, 73,000 native communicants, 250,000 under instruction—probably a million more or less under the influences of Christianity; and ten years ago the Christian Church was just beginning to rouse herself for the evangelization of the "Dark Continent."

It should not be supposed, however, that the work, because it has been rapid, is easy. It has peculiar difficulties. Perhaps no field calls for more of the heroism which only the Holy Spirit can inspire.

Among these obstacles may be mentioned anarchy. The different tribes are at war constantly. The same is true of the different families of the tribe; hence, unkind feelings are engendered, and to deal with people so irritated calls for unusual patience, prudence, decision, tact. Another obstacle is indolence. The wants of the natives are so few that they grow up in idleness. When they profess Christianity, therefore, their change of heart does not at once make them diligent. There is small occasion for diligence. They have, consequently, to be taught industries as well as religion. In no field are lay missionaries, Christian mechanics, and farmers so much needed.

A further obstacle is slavery. The united influence of the many missionary societies and the efforts of one Christian nation after another have entirely broken up the slave trade, so far as the west coast is concerned. It is, however still carried on clandestinely on the east coast, and it exists everywhere unrestrained as a domestic institution. Indeed, slaves constitute the laboring class, and hence arises an excuse on the part of the free for their indolence. In their view work is not only largely unnecessary, it is also dishonorable because associated with slavery.

A fourth obstacle is intemperance. The natives have their own beer and wine, but they have learned to like the more intoxicating qualities of imported rum, gin, and whiskey. These are obtained in abundance at all the foreign trading houses. The testimony of the missionaries is that where converts are now reckoned by hundreds they would be numbered by thousands but for the rum trade. "What a record against the Protestant Christianity of Great Britain and Germany and America!"

Polygamy, with its kindred vices and the moral degradation which result from them, is another and most serious obstacle. The people have become so debased that there seems to be no moral foundation on which to build. The climate, too, must not go unmentioned.

It has proved singularly, fearfully fatal to the missionaries. Now that they have learned how best to adapt themselves to it, it is less so. At the same time, however, another difficulty has arisen. The natives cannot understand why foreigners cannot live as they do; and so it often comes to pass that in proportion as the missionary takes care of his health he loses influence in his field, on the ground that he is too luxurious.

That, therefore, the wonderful progress of the past twenty years has been made in spite of all these obstacles is in itself most encouraging. The simple fact that the Bible has already been translated into sixty-six of the languages and dialects of Africa is a stupendous achievement. Great expectations, too, may be cherished with reference to the missionary influence of the colored people of the United States. In number 7,000,000, what might they not accomplish for their brethren over the sea if only they themselves were baptized with the missionary spirit? Can we doubt that it is God's purpose to make them missionaries? Have we, then, any duty more pressing than to give them the churches and schools necessary for their religious and moral training? Most encouraging, however, are the effects of the Gospel on the character of the Africans, who seemed to have no character. The Pentecostal blessing has been repeated on the Congo. In places not a few the people, thieves before, have become honest. Liars before, they have become truthful. Indolent, they have become industrious. Their idols they have burned; Christ they have enthroned Lord of all. The Christians in the neighboring island of Madagascar have remained true in spite of persecution unsurpassed for cruelty in any age. If the Waldenses are rightly called the Martyr Church, the believers of Madagascar are fully as worthy of the honorable title. Can we explain this save on the ground that the Spirit of Christ sustained them? Can we account for such apostolic lives as Moffat's, as Livingstone's, as Black's, as Bushnell's, as Harrington's, as Mackay's, as Crowther's, as those of many other missionaries that may not now be mentioned, unless the same Christ who lived in Paul by the Spirit lived also in them? Can we doubt that the land in which the Saviour Himself is thus directing and sustaining the work of evangelization will soon stretch out her hands unto God? Is she not even now beginning to do so? Can we, then, resist the short and emphatic appeal addressed by David Livingstone from the centre of Africa to the Protestant churches of the world, "Come on, brethren!" Friendship for Christ, mere loyalty to Him, compels us to do so. Not to be interested in the evangelization of Africa is not to be interested in what is conspicuously the work of our Friend, who redeemed us with His own precious blood.

—A testimony to the value of missions is given by Jesse Seligman, the Jewish banker, who is now travelling on the Nile. He says: "I am glad to inform you that the American missionaries all along the Nile are doing splendid work. You can scarcely enter a single town or village without finding one of these nicely constructed schoolhouses where these Arabs are taught, and it would astonish you to hear with what pride they say they were taught at the American mission school."

—The statistics of the Presbyterian missions in Siam and Laos, as recently reported, are as follows: Ordained missionaries, 14; medical missionaries, 4; single lady missionaries, 9; native preachers, teachers, etc., 54; number of churches, 13; communicants, 1113; number added last year, 239; boys in boarding-schools, 208; girls in boarding-schools, 146; day-school pupils, 320.—*Dr. Ellinwood.*

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—Under 120 of the wills reported during last year in this country, the bequests for religious, educational, and charitable purposes have amounted to about $7,000,000.

—The population of the city of New York exceeds that of North Dakota, South Dakota, Montana, Washington, Oregon, Nevada, Colorado, and Wyoming. The Presbyterians and Congregationalists have only 85 pastors at work in New York City, while in the eight new States the two denominations have 540 pastors and workers. The Roman Catholics have 115 parish churches and chapels in New York City, with 300 priests and 300 Brothers, and 2000 religious women constantly at work among the people.

—Probably the largest congregation in America is that of the Church of St Stanislaus Kostka, in Chicago, which has 30,000 communicants. The number of attendants at the several masses every Sunday frequently exceeds 15,000. The cure of souls committed to its charge requires the services of 12 priests. It has a parochial school attended by 3000 children, and these are taught by 26 Sisters and 8 lay teachers. The church maintains an orphan asylum in which about 300 inmates are cared for.

—Five years have passed since the Students' Volunteer Missionary Movement started, and in connection with it almost 6000 have pledged themselves to the foreign field, if the way of entrance shall be opened. Of this number about 70 per cent are young men and 30 per cent are young women. Not far from 350 have already entered upon their work, while some 500 are yet in theological schools, 125 in medical schools, and a far larger number in various colleges.

—It is estimated that there are now in this country more than 2,000,000 of Slavs; the Poles number 1,500,000 and the Bohemians, 350,000. Chicago alone contains 100,000, Cleveland and Detroit are also large centres, while the mining regions of Pennsylvania hold many thousands; but among them only a very slight beginning in missionary work has been made.

—Says the venerable Archdeacon Kirkby, who in the service of the Church Missionary Society spent 27 years among the Indians of Rupert's Land: "There is no better argument for Christianity than a congregation of Indians repeating in their own tongue the Apostles' Creed." There are now 10,000 baptized Indian Christians leading consistent lives, and reading daily the Gospel of Jesus Christ.

—In mission work the progress of the Methodist Episcopal Church during the quadrennium has been marvellous. Each year the income of the Missionary Society has risen to a higher level, reaching last year $1,228,888.04. The sum named does not include $263,660.69 raised by the Woman's Foreign Missionary Society, nor $155,398.54 raised by the Woman's Home Missionary Society, nor $311,827.56 raised by the Board of Church Extension, nor $322,656.44 raised by the Freedmen's Aid Society, nor many thousands of dollars raised by the various city missionary societies. Even more encouraging are the spiritual fruits. During the past year, in a single field (North India Conference), the baptisms of converted heathen have averaged at times 500 a week. The accessions in that field alone within the twelvemonth have amounted to 16,000.

EUROPE.

Great Britain.—Seven of the directors of the British East African Company—all of them Scotsmen except one

—have instituted a new mission, to be known as the East African Scottish Mission, and have personally subscribed £10,000 for that purpose.

—Rev. J. Hunt Cooke, editor of the London *Freeman*, estimates the total gross income of the Church of England at £5,750,000 per annum, of which only 5 per cent is derived from endowments made since 1700, and by far the greater part is an inheritance from the days when the Roman Catholic Church was supreme. The same authority puts the total value of the endowment at £300,000,000, and calculates that this vast sum is equivalent to a bag of 100 sovereigns for every letter of the Bible from the first of Genesis to the last of Revelation.

—New statistics of Austria, exclusive of Hungary, have been collected. The total population is 23,895,424. Of these 18,814,012 are Roman Catholics ; 2,814,012 Greek Catholics ; 544,786 Oriental Greeks ; 315,528 Lutheran Protestants ; 120,524 Reformed Protestants ; 1,148,506 Jews.

Germany.—Among the receipts of the Basle Missionary Society last year were $58,000 from poor friends of the society, who subscribed one cent a week. Collectors obtained the amount from them once in ten weeks. These collections are known by the name of the *sou missionaire*.

—The Moravian Church in the foreign field has 135 stations and out-stations, 295 missionary agents, 59 native missionaries, 1664 native assistants, and 31,480 communicants. The missions are in Greenland, Labrador, Alaska, our own country, the East and West Indies, Demerara, the Moskito Coast, Surinam, Africa, Australia, North Queensland, and Central Asia.

Italy.—The *Italia Evangelica* reports the papal budget for 1892. The income is from the following sources : 1,500,000 lire (a lira is about 20 cents) from spiritual dignitaries and offices and admission fees to the museums ; 2,550,000 lire from Peter's Pence ; 3,000,000 lire from English Consols ; 300,000 lire from various sources. The expenditures are computed as follows : Salaries of cardinals, 650,000 lire ; expenses of the Vatican for kitchen and household, including the *Guardia Nobile*, 2,000,000 lire ; for legates, diplomats, etc., 1,000,000 lire ; stipends and pensions, 1,500,000 lire ; Apostolic palaces, 500,000 ; for San Giovanni in Laterano, 300,000 ; Archivio Borghese, 250,000 ; monument of Innocent III., 100,000 ; other expenses, 1,000,000 lire.

—The election of a new General of the Jesuit Order has been set for May, the Convention to be held in the German-Hungarian College in Rome. In connection with this announcement the Rome correspondent of the Paris *Temps* gives the latest official statistics of the Order. The Society of Jesus now numbers 12,947 members. Of these 1764 belong to Italy ; 2863 to France ; 3470 to Germany, Austria, and Holland, which three countries constitute one province ; 2570 to Spain ; 2307 to England and her colonies.

—The Orthodox Church of Russia is divided into 60 bishoprics. Of these 48 are in European Russia, 4 in the Trans Caucasus, 6 in Siberia, 1 in the Aleutian Islands, and 1 in Alaska with the seat in San Francisco. Of these 60 bishops 3 are metropolitans, those of Kief, Moscow, and St. Petersburg. According to the latest statistics Russia had 1418 archdeacons, 34,345 priests, 6810 deacons, 42,371 psalm-singers, and some 6000 unofficial clergymen.

—Sweden is the most Protestant country, for out of a population of 4,774,409 only 810 are Roman Catholics, or 16 out of every 100,000 ; and next to it in this respect is Norway, which is under the same sovereign, and has only 502 Roman Catholics out of 1,818,853 inhabitants, or 27 out of every 100,000. In both of these countries the mass of the population adhere to the Lutheran Church.

AFRICA.

—Unoccupied mission territory to the extent of 4,000,000 square miles still exists in Central Africa, an area larger than the whole of Europe, says Rev. George Grenfell, of the Baptist Congo Mission.

—It must not be supposed that all British commercial companies ar wholly without conscience and wholly given to gain. The British East Africa Company, for instance, in its scheme for raising revenue within its territories forbids the growth, sale, and use of opium, *bhang*, or *ganji*. It entirely prohibits the passage of ardent spirits into the interior, and near the coast it places heavy restrictions upon licensing liquor-shops. It recognizes the helpfulness of missionary laborers, and exempts all ministers from taxation. In a similar spirit the African Lakes Company is conducting its operations north of the Zambesi.

—The Belgium Roman Catholics are pushing their work in the Congo Free State. One order has 5 stations occupied by a dozen priests, extending from the coast beyond the last Baptist station. The Bishop of Ghent also has a station at Matadi ; and the Sisters of Charity occupy 3 stations on the Lower Congo. A mission steamer of seven tons is being built for use upon the river. The Jesuits and Carthusian friars are also entering the field ; and on the eastern coast are found the white Fathers of the congregation of Cardinal Lavigerie. More than 100 priests and novices besides Sisters of Charity have recently entered, or soon will enter, that country as missionaries.

—The Italian expedition to Abyssinia has had at least the one good result of reopening that land to the messengers of a living Christianity. The lowland along the coast has been in possession of the Italians for some three years, and this, the "Erythrean Colony," has been made the basis of further operations on the part of the Gospel workers. The agents of the British Bible Society have kept step with the Italian soldiers, and Swedish missionaries have been laboring here since 1866. In 1877, with the assistance of General Gordon, they established the station Moncullo, near Massower ; and this is the first evangelical congregation in Abyssinia, consisting chiefly of natives. Representatives of the Basle Society have been engaged here for fifty years, but have been expelled several times. The station Moncullo has gradually become a village. Among the 60 pupils in the boys' school, 38 are Abyssinians, 10 heathen Gallas, and the others Mohammedans. The Swedes have advanced to the mountain districts inland, and several Abyssinian priests have been converted. The protection of the Italian army and the medical work of the Swedes have been valuable factors in these successes. Fully 2000 natives come into contact with the mission and the missionaries every week.

—The Ovambo Mission of the Finnish Missionary Society, on the west coast of South Africa, was opened in 1868, but its work has often been hindered, and several times has been nearly broken up by wars among the natives. Nine stations are now maintained. At a single one, Lanomæ Harbor, 153 persons were baptized in 1891, making the number of converts 312 at the close of the year. An additional missionary has recently gone to that field, and another will be sent during the coming summer.

ASIA.

China.—The China Inland Mission reports 123 additions to its force the past year, making the whole number now engaged in that work 512, occupying 94 different points.

—Summing up for the year 1891, Secretary Mitchell, of the Presbyterian Foreign Missionary Board, says of the work in China that the presbytery of the province of Shantung, which now embraces 28 churches, 7 of which have

been recently organized, has had "the most prosperous year" in its history; 760 communicants have been added to the churches, making a total membership of 3392. It is said that there is but one presbytery in the United States in which last year "the number of converts was as large in proportion to the number of ministers as in Shantung."

India.—Professor Lindsay, D.D., speaking at the meeting of the London Missionary Society, thus defined the problem presented by India: "There were a hundred Indias, with a hundred different languages, and representing every stage of civilization, from the most primitive to the most advanced. Such differences formed a great part of the problem of mission work. Hinduism included only about a third of the 280,000,000 inhabitants of India; there were about 50,000,000 Moslems, 6,000,000 Sikhs, Parsees, and Christians, and about 20,000,000 of aboriginal tribes. The number of pariahs—outside caste—was, he thought, from 40,000,000 to 60,000,000, and these were practically, for mission purposes, outside the great realm of Hinduism."

—The Rev. Roger Dutt, a Bengali clergyman from Cawnpore, recently addressing members of the committee of the Society for the Propagation of the Gospel, said that he had been asked whether the missions in India were failures, and that he answered that they were certainly not. There is an impatience about missions. People appear to think that the Gospel has only to be preached, and that then the place where it is preached will straightway be won; but when Christian people are themselves so long in their contest with their besetting sins, it should not be expected that those sunk in sin in India should immediately rise. The conversion of England occupied centuries. India is 27 times as large as England, and contains 280,000,000, as against perhaps 2,000,000 in England in the days of St. Augustine. Even now only a few towns and a few chief centres in India are occupied by missions. Mr. Dutt quoted some very striking figures from the census returns, showing how rapid the growth of Christianity had been in recent years. In 1851 there were 91,000 Christians in India; in 1861 there were 138,000, an increase of 53 per cent; in 1871 there were 224,000, an increase of 61 per cent; in 1881 there were 417,000, an increase of 86 per cent. This year the Christians are reckoned to be 2,000,000 in number.

—A missionary has recently given this bit of evidence that the Gospel is making progress in India: "There is a very considerable relaxation in the rigor of caste bondage. This is true both in regard to the scope of caste rules, and to the question of restoration when caste has been lost. It cost a man more than $100,000 to be reinstated after losing his caste 70 or 80 years ago, and men were known to commit suicide because they failed to obtain restoration on any terms. In recent years it has been purchased by a wealthy man, to the writer's personal knowledge, for $300. Caste will be dear at a dollar after awhile."

—The Indian Home Mission to the Santals is a Danish organization which, however, receives considerable support from England. Its secretary in Denmark is the well-known Dr. Vahl, the author of "The Mission Atlas." The stations occupied are in Bengal, the head station being at Ebenezer. There are 6 missionaries with their wives, 4 Santal pastors, 18 deaconesses, 80 travelling elders, and 5 catechists. Recently there has also been established an Assam colony with 1 missionary, 1 pastor, 9 elders, and 3 catechists. The last annual report shows that the work done during the year has been quite successful. The baptisms of converts were 201, and there are at present 6300 baptized members of the community.

—The population of Burmah is 8,921,700; Christians, 2.40 per cent; population of Rangoon, 180,324; races from India in Burmah, 356,087. (Half the population of Rangoon now is from

India, servants and coolies.) Burmans, Lower Burmah, 3,391,519 ; Burmans, Upper Burmah, 2,737,577 ; total Burmans, 6,129,096 ; total Karens, 633,657. The percentage of religions is : Buddhist, 86 per cent ; Nat worshippers, 3 per cent ; Hindus, 3 per cent ; Mohammedans, 4 per cent ; Christians, 2.4 per cent ; others, 1 per cent ; Shans, Lower Burmah, 94,302 ; Shans, Upper Burmah, 112,492 ; Christians, Lower Burmah, 111,982.

—There is no missionary in Afghanistan, with her 6,000,000 people. Annam, with 5,000,000, has only Roman Catholic missionaries. India has one missionary to 275,000 people ; Persia, one to 300,000 ; Thibet, one to 2,000,000.

ISLANDS OF THE SEA.

—Among the newer work commenced by the London Missionary Society is that in New Guinea. There are now 53 stations along the southeast coast, a staff of 6 missionaries, over 30 South Sea Island teachers, and some 20 New Guineans. More than 2000 children are under instruction, and there are between 400 and 500 church-members. The whole New Testament in the Motu dialect has also been put through the press. Within the first year a new station on the Kwato Island has been occupied by 2 missionaries.

Then and Now.—Fifty years ago there was not a native Christian on the Fiji Islands ; now there is not a heathen. Not long since 40 volunteers responded to a call for 15 native missionaries for dangerous and unhealthy work in New Guinea.

—The Friendly Islands 50 years ago had not a native Christian ; now there are more than 30,000 church-members, who give from their scanty store $15,000 annually for religious objects.

—The Samoan group has a Christian population of 30,000. In the largest island there are not 50 families that fail to observe family worship.

Miscellaneous.—The largest university in the world is at Cairo, Egypt, and it has 11,000 students. They come from every part of the Mohammedan world, and they study Mussulman law, history, theology, and other branches needed to confirm them in the faith of Mohammed. They sit on the floor of an enormous court and study aloud, and the Western visitor who calls on them during study hours thinks that he has struck the original site of the tower of Babel, and that the confused of tongue haven't stopped talking yet.

—An interesting paper has lately been printed by Dr. Schreiber, of Barmen, on the prospects of Islam. He calculates that of the 175,000,000 Moslems 100,000,000 are already subject to Christian Powers, and that it will not be long before the remaining 75,000,000 will be in the same position. As a political power Islam has already fallen, and the loss of its temporal power is crushing and ruinous, unlike the effect of the loss of the temporal power by Rome. If Islam is gaining something in Africa among the negro races, it is losing ground everywhere else. The Church Missionary Society reports 1000 converts from Mohammedanism, the Rhenish Society, 2000, and in Java there are 12,000 Christians, most of whom were formerly Moslems.

—There are 12,000 mission schools sustained by the offerings of Protestant Christians. They are teaching some 600,000 children and young people

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British Foreign Missions. By Rev. Jas. Johnston, Bolton, England.

Wesleyan Foreign Missions.—At length the clouds which have lain on the treasury of the Missionary Society are lifting, and a brighter prospect is before the directors of this influential organization. In making arrangements for the approaching anniversary services, the Rev. G. W. Olver, one of the missionary secretaries, stated that the

financial year which had now closed allowed the officials to congratulate themselves on having "turned the corner" with regard to their missionary income. The year's receipts from the home districts of Great Britain were slightly in advance of the previous year, which would warrant the presentation of an encouraging report to the Exeter Hall gathering. The annual meeting will be invested with additional interest by the presence of a large contingent of missionaries from all parts of the foreign field.

Under the leadership of the Rev. J. H. Bateson, Wesleyan missionary, the Army Temperance Association in India, which the Rev. W. L. Glegson established, is making marked progress. The Conference has released Mr. Bateson temporarily, to enable him to act as secretary of the Association. No fewer than 17,500 soldiers, or a quarter of the total British force in India, are now pledged abstainers. With one or two exceptions, every corps in India has a branch society, prominent among which stands the Welsh Fusileers with 535 members. Lord Roberts and the army authorities warmly countenance the objects sought.

The Church Missionary Society.—Very shortly an appeal will be issued for more workers on behalf of the Uganda Mission. The greater dangers and the rougher experiences in this historic mission than obtain elsewhere do not deter the enlistment of volunteers. Among the friends of the Society, Central African missions attract special attention. Recent letters from East Africa, in which entreaties are made for more missionaries, add that the Buganda are "thirsting for knowledge," making the need of teachers as great as at any previous time. As the Society's English missionaries are greatly outnumbered by the French priests, this fact will lend emphasis to the cry for re-enforcements.

Thus far the plea of Bishop Tucker to the British public for £60,000, says a London correspondent, to aid the Imperial British East African Company in their approach to and occupation of Uganda, has lamentably failed, as only a sum under £6000 has been subscribed. Although the Bishop eloquently urged the influence which the railway would exert in checking slavery and extending the rule of civilization, it is doubted whether his project is a wise one. It is remarked that the King of Uganda will be able to point to the bishop's letter as a justification for his oft-repeated assertion that the missionaries have come to "eat up" his country. A supplementary estimate has now been issued by the British Government for the sum of £20,000 for the survey of a railway route from Mombassa to the Victoria Nyanza.

Some concern is expressed by the *Church Missionary Intelligencer* respecting current income. From returns to hand, it is apprehended that the close of the financial year will show a decrease in funds, since the receipts to the end of January, though appreciably above the average of the five previous years, were nevertheless smaller than those of last year at the same time, while the expenditure was larger.

It is said that the Church of England Zenana missions have been embarrassed of late by the rise in value of the rupee, which, with other causes, had made the estimates for the year ending March 31st, 1891, over £4000 in excess of the previous year; and unless the regular income could be raised to £34,000 the foreign work, instead of advancing, as was urgently needed, would go backward.

The Rev. Canon Lloyd, speaking recently on the operations of the Church of England in India, observed that, in view of the more than 288,000,000 people in India, they could not particularly rejoice in the statement that of this vast population only about 1 per cent belonged to the Church of England. This percentage, however, represented an increasing number. While the census of 1891 showed that the population had increased by about 10 per cent, those attached to the Church had increased by

about 20 per cent. India was on the threshold of a great moral and social revolution which was progressing quietly but surely. The natives were rapidly becoming Anglicized in their ideas, and if they did not all study the Gospels, vast numbers of them read John Stuart Mill, Herbert Spencer, and similar writers, which, on the whole, tended to their good.

Zululand.—A vigorous appeal has been made by the Bishop of Zululand (Dr. Carter) in aid of missions in that sphere of service. He writes : "I know that many missions, both at home and abroad, have a special claim upon English people, but I doubt if any people have a greater claim upon Englishmen at the present time than the people in Zululand. Ten years ago England conquered this country and took away from its people the discipline which made them in many ways the finest of all the South African races. It was undoubtedly a cruel discipline, and yet the discipline had its good side ; and there is nothing now in its place. Surely the very least that England can do is to show them 'a more excellent way;' and this is what the Church mission to Zululand is trying to do. But we who are working here feel that we are crippled from want of means and workers. The work here was begun over thirty years ago, when this country formed a part of the diocese of Natal, under Bishop Colenso. The diocese was established in 1870 as a memorial to Charles Mackenzie, the first Bishop of Central Africa. Since then the work has been going on in spite of many difficulties, the greatest of which was the Zulu war in 1879–80, when practically every mission station was destroyed. At the present time a sum of about £1000 a year is collected from private sources, and about £700 a year is contributed by the Society for the Propagation of the Gospel, and this is the whole income of the mission. The diocese consists of Zululand, Swaziland, Tongaland, and a certain portion of the Transvaal, which has lately been added. In area it is about the size of England, and there are 13 clergy at work." Any subscriptions in support of the good work will be heartily acknowledged by Mr. Lewis Wigram, The Grange, Chislehurst, Kent, England.

Society for the Propagation of the Gospel.—Awaiting the publication of the formal finance statement of the Society, it is possible to foreshadow the amount of the receipts for the year 1891. This is stated to have been £116,520 10*s.*, a sum undoubtedly large, yet inadequate for the demands on the Society from many lands. Though the collections, subscriptions, etc., show an increase of £1100 on the year, there has been considerable falling off in the amount received from legacies.

The Anti-Opium Crusade.—An influential conference of British Members of Parliament who voted with the majority in April, 1891, against the opium traffic as a morally indefensible source of Indian revenue, has been held in London to consider what further immediate action should be taken. A proposition that the Government should be thanked for its issue of a Blue Book was withdrawn, one of the members remarking that renewed pressure was more called for than gratitude. In postponing any concerted steps this session, it was resolved to take every opportunity of emphasizing in Parliament the view already recorded in the journals of the House.

So much has been said in Great Britain of late in the way of minimizing the effects of the habits of opium-smoking in India that it is desirable to quote from a report of Mr. E. H. James, an impartial and well-informed authority, in the Government service in the Northern Division of Bombay, who clearly distinguishes between the Chinese vice and the Indian one. He says : "Opium-smoking in India is not, as in 99 cases out of 100 in China, a harmless habit, like cigar-smoking among Europeans. (I can testify to this from my own observations when travelling in the north

of China.) In India it is a degrading vice, the mark of a debauchee; and 99 out of 100 who practise it are degraded and worthless, perhaps criminal persons. In the ports, no doubt, respectable, hard-working Lascars and others are to be found who indulge in it; but as a rule an opium-smoking native of India, of whatever rank of life he be, is vicious and without any self-respect. The reverse is the case in China."

Dr. Thomas Smith, of Edinburgh.—This eminent missionary, author, and professor has resigned the professorship of Evangelical Theology in the New College, Edinburgh. He was ordained in 1839, sailed for Calcutta to engage in mission work along with Dr. Duff, and for twenty-one years was his colleague. The state of his health obliged him to return to Scotland thirty-one years ago, when he undertook the pastorate of Cowgatehead Church, Edinburgh, and in 1878 was called to succeed Dr. Duff in the chair which he now resigns. As the author of biographies of Dr. Duff and Dr. Begg, and of many valuable works, an expert in mathematics, a missionary authority, and a leader in ecclesiastical courts, the venerable doctor, who has reached his seventy-fifth year, is deservedly honored and revered.

Miss Hoare, of Calcutta.—There recently died in Calcutta a lady whose name is beloved in many a remote village in the Sunderbunds, and in those swampy tracts south of Calcutta wherein she had lightened the load of misery and pain which press so heavily upon the poorest of a poor population. Miss Hoare devoted a large fortune to the founding of an educational institution in Calcutta, and of schools in the villages. At the same time she exercised a large-hearted benevolence in ameliorating their bodily distresses, and for the last fourteen or fifteen years she had spent much of her time among the villagers. Living in their houses, sharing their food, and patiently enduring the discomforts which a European lady must of necessity experience under such conditions, she won her way into the hearts of the natives. Broken down in health in 1891, she was obliged to seek rest at home. Partially restored, Miss Hoare promptly returned to Calcutta, but soon died, leaving means, however, whereby her work will be continued.

Mr. Eugene Stock, the editorial secretary of the Church Missionary Society, has been invited by the General Committee to proceed to Australia and New Zealand on a special mission, and he will sail without delay. It seems that the visit was suggested by a letter from the Bishop of Sydney, urging the appointment of a delegate of "tried experience" to travel through the British Colonies to stir up interest in foreign missionary work. Than Mr. Stock's selection, no better could have been made either as regards minute knowledge of the Society's vast operations or capacity as a singularly graceful and persuasive platform-speaker.

Methodist Free Church Missions.—The Missionary Committee reports that two new chapels have been erected in Jamaica. An expedition started early last January for the Mundi country, lying beyond Sierra Leone.

Germany and the Slave Trade in Africa.—Information has been sent in a letter by one of the English officers in command of a Central African expedition, confirming the serious charges made by Captain Lugard against the Germans with reference to the importation of powder into Africa. Captain Lugard protested strongly to Mr. Stokes, the ex-missionary, who is now in the German service, against his selling powder to the natives, and offered to buy the entire stock brought by Mr. Stokes from the coast for the British East Africa Company. As Mr. Stokes is employed by the Germans, they are morally, at least, responsible for his actions. But the message of Captain Lugard is supplemented very strongly by the letter written from Tanganyika. In his journey through German East Africa the writer states that he encoun-

tered numerous Arab traders who were in possession of large quantities of powder, which they were taking into the interior. And even more, the Arabs were actually in possession of written permits, signed by German officials on the coast, authorizing them to carry on this trade. These Arabs carry thousands of pounds' weight of powder into the Congo Free State, where it is used for *slave raiding*. There appears slight doubt that it was from German East Africa the Mohammedan party in Uganda and their ally, Kabrega, obtained the supplies of ammunition which were used against Captain Lugard in the recent troubles. Although the Brussels Act has not yet come into operation, Germany is a consenting party, and is certainly pledged as a civilizing European Power to do all that lies within her scope to protect the African, and suppress slavery, or connivance at it, beneath her flag of "influence."

Monthly Bulletin.

India.—A native Christian has just been appointed Administrator-General of Madras; and a native Christian girl, graduate of one of the Christian colleges, has been appointed to the charge of the post-office at Mandapasali.

—The Pundit Iswara Chandra, who died recently in India, was noted as having been more influential than any other single individual in securing the abolition of the suttee, or burning of widows on the funeral pyres of their husbands.

—There was unity of the faith at one point. A Hindu was asked by a lady missionary if there was anything on which the differents sects of the Hindus agreed, and he replied: "Yes, we all believe in the sanctity of the cow and the depravity of woman."

—The death is announced of the Rev. B. Bradley, President of the Methodist College at Lucknow (India). He had spent nineteen years in missionary work. For three years he had been suffering with consumption, but he refused to return home, preferring to die among his chosen people with his armor on.

Japan.—A Buddhist priest from Japan, student in the junior class of the University of the Pacific, in California, has recently been converted to Christ. He said: "Since last August I have been contributing articles to a Buddhist monthly magazine, published in Japan, for $200 a year. It was my plan to support my school expenses with this money; but as I am a Christian I shall not contribute any more, and shall not fail to tell them so by next mail."

—The Japan Conference of the Methodist Episcopal Church lately held its annual meeting in Tokyo, and adopted several memorials to be presented to the next General Conference of the Methodist Church of this country, which will be held next year. Among other things, the Japan Conference asks for the appointment of a bishop to reside in Japan or China, and the establishing of a branch of the Methodist Book Concern in Tokyo.

—The freedom of Japan, to reside and travel at will through the empire, subject only to its laws, has been given to Rev. G. F. Verbeck, D.D., missionary of the Reformed Church, and his family. The case is believed to be unique in the history of missions and of Japan. By reason of his long absence of forty years from the Netherlands, the land of his birth, Dr. Verbeck has lost his citizenship in Holland. Not having resided in the United States for the legally prescribed period after declaring his intentions, he failed to become an American citizen. He was thus practically a "man without a country." On his return to Japan he made application for a passport to the Foreign Office, stating the peculiar circumstances in which he was placed. A few months later, in a very complimentary letter, he received from Count Enomoto a pass-

port entitling him and his family to perfect freedom of travel and residence for a year, with the privilege of renewal. It is alike honorable to the Japanese Government and to the good doctor himself.

Madagascar.—A revival is in progress in Antananarivo, the capital of Madagascar. The missionaries of the London Society write with great joy of the work which began early in May. The meetings are attended by young men and women, many of them connected with the higher schools. An illustration of the radical change wrought in some is presented in the following story: One of those who attended the meetings was powerfully wrought upon by the Holy Spirit, and came privately to confess a great sin, and to make reparation. He would not confess his sin until after prayer, and then he acknowledged the stealing of some money. "If I could," he said, "I would do like Zachæus — restore it fourfold; but I have not got the money. However, I can restore it twofold, and here, therefore, are sixteen shillings."

—West of the capital of Madagascar is a tribe of the Sakalava nation numbering about 1,500,000. Two years ago one of the missionaries of the Society for the Propagation of the Gospel penetrated into this region to find that he was the first white man ever seen by the people, who were heathen, with no intercourse with the outer world, and no idea of the value of money. He established friendly relations with Tocra, the ruling chief, who expressed his readiness to receive a teacher. In August last the missionaries landed on the west coast, and with the assistance of a friendly princess, sister of King Tocra, they have made their way inland, being often met on the way by natives bringing their sick for treatment. Many such cases having been alleviated the missionaries have secured the respect and protection of the blacks.

—An incident that has recently occurred illustrates the character of the queen, and also the fact that slavery still exists in Madagascar. The pastor of the church at Androvakely, about twenty-five miles from the capital, is a slave, and though he has been much hindered in his work by the claims of his master, he has done excellent Christian service in the district. Recently the queen, hearing of the good work he had done, sent for him to preach in the palace church. She was so pleased with him that she paid fifty dollars to redeem him. This pastor is not educated, but he is exerting a strong influence throughout his district.

New Zealand.—The Baptists of New Zealand have recently established an Aborigines Mission for Eastern Bengal, with a station in the district of Brahmandaria, Hill Tipperah, northeast of Calcutta. The Baptist Missionary Society, of England, has stations all around, but this is the first attempt to work in the midst of the aborigines, whose condition is of the lowest. Two missionaries have been on the ground for some little time, and they have recently been joined by three others.

Samoa.—A communication has recently been received from Samoa, bearing testimony to the demand among the natives for the English Bible Society's Pocket Edition of the Bible, of which few copies were left unsold on the island; and urgently asking for a further supply of 5000 copies. In its way, the letter is an interesting illustration of the extent to which the Bible is becoming the people's book all the world over.

—A clergyman travelling in the East writes in the highest terms of the American United Presbyterian Mission in Egypt and Syria. He says they are gathering the young boys about them in their mission schools, and in ten years the tourist will find the villages along the Nile filled with hundreds of young men who not only speak English well, but who are washed and "clothed in their right mind."

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